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## I.—THE ASSYRIAN *E*-VOWEL.

Within the last few years the existence of an *e*-vowel in Assyro-Babylonian as well as in Sumero-Akkadian has been not infrequently denied. Hommel promised, p. 463 of his *Semiten*, soon to give full evidence that *e* never existed in Sumero-Akkadian. Although more than three years have since elapsed, a comprehensive treatment of the subject has not yet appeared. As I remarked, II ZK 272, 3, we have been rather "contenting ourselves with *Edicten und Zustimmungsadressen*." Hommel published only a few short remarks, *Zur Lautbestimmung von i* (I ZK 72 and 73), confining himself, "*da der Raum für dieses erste Heft nicht überschritten werden sollte*," to pointing out the chief reasons which had led him to his conclusion. To this Dr. Bezold made some additional remarks, reserving for one of the succeeding numbers of the *Zeitschrift* a brief history of the transcription of the characters for *i*, as well as some further discussions on the "interesting question raised by Dr. Hommel." Thus far this promise has not been fulfilled. Lyon, too, in his *Assyrian Manual*, has given us only a *Wechsel auf die Zukunft*. He says, *l. c.* xxvii, §7, 1: "Some students believe that the Assyrians did have separate signs for *e*-syllables, but it is clear from an examination of the cuneiform texts that the signs for *i* and those supposed to represent *e* are used interchangeably." "I have collected considerable material on the subject which I hope some day to publish."

Other expressions of opinion with regard to the *e*-vowel are given in Delitzsch's AS 16, AL<sup>2</sup> 2; Oppert, GGA 1878, in his review of Delitzsch's AL<sup>2</sup>; Haupt, SFG 65-68; Pognon, *Bavian*, 161; Lotz, TP 72 and 73; C. F. Lehmann's Inaugural Dissertation, p. 36.

In the following paper I shall subject the question of the pronunciation of this *e*-vowel to a new examination.

First of all, I should like to remark that the signs for *i* and *e* are not throughout confounded with one another. As I have shown, SFG 68, the historical orthography with *e* is in certain cases regularly retained. I know of no instance in which *ḡi-e-ru* "plain" is written *ḡi-i-ru*, and there will hardly be any passages found in which for *ri-e-ṣu* "head," *ḡi-e-nu* "sheep," *ri-e-mu* "grace," *ri-i-ṣu*, *ḡi-i-nu*, *ri-i-mu* are written. *Ri-i-mu*, i. e. *rimu*, means "wild ox," *ri-e-mu*, i. e. *remu*, on the other hand, "grace."<sup>1</sup> Cf. further *neru* "600" and *nru* "yoke," *ṣeru* "morning" and *ṣiru* "flesh," *ḡeru* "plain" and *ḡru* "lofty." Similarly, the prefixed *w* of the causative stems of verbs *ṣṣ* and the infixed *n* of the reflexive-passive stems of the same verbs are regularly written with a following *e*. Consequently we cannot say that there is no difference at all in the use of the signs for *i* and *e*.

It is true that the original *e*, as in many languages, became *i* in course of time: *riṣu* or *reṣu* "head," *kṯnu* or *kenu* "righteous," were pronounced *riṣu*, *kṯnu*, just as the Western Syrians say *riṣō*, *kṯnō* for the Eastern-Syriac *rēṣā*, *kēṯnā* (Nöldeke, *Syriac Grammar*, §46).<sup>2</sup> Accordingly, the characters for *i* and *e*, i. e. *e*, are frequently confounded in writing: for *ṣumelu* "left" they wrote *ṣu-mi-lu*, for *emur* "he saw" (cf. E. Syr. *nēmar*, W. Syr. *nīmar*), *i-mur*, etc. On the other hand, we find *e-mit-tu* "right side," for *imittu* (= *imintu*, fem. to *im*), *simāte*<sup>3</sup> "distinctions" for *simāti*,<sup>4</sup>

<sup>1</sup> In distinguishing between *e* and *i* Delitzsch is very inconsistent. *Hebr. Lang.* 7 e. g. and AL<sup>3</sup>, p. 15, No. 118 and p. 145, s. v. *ṣṣ* he correctly reads *rimu* "wild ox," in his *Proleg.* p. 16, on the other hand, *remu*; so, too, he gives correctly, *Proleg.* 47, and *Schrifttafel*, No. 119, *ṣiru* "flesh," while in the *Glossary* to AL<sup>3</sup> he writes *ṣeru*.

<sup>2</sup> The Eastern Syrians at present pronounce the old *ṣ* very much like *i*, no matter whether it corresponds to a W. Syriac *i* or *e*, though there is still some difference between this *e* and the ordinary *i*. Cf. Nöldeke, *Syr. Gramm.* p. 31, note; *Neo-Syr. Gramm.* p. 9.

<sup>3</sup> The stem is, as Flemming, p. 41, 37, pointed out, *وسم*; cf. *asāmu*, S<sup>b</sup> 100.

*Simtu*, plur. *simāti*, is a formation like *biltu*, plur. *bilāti* "tribute" (*Hebraica*, III 107, 2), and the name of the third month *Simānu* (*Esth.* 8, 9: *יָמֵינוּ*) is a form like *liddānu* "offspring" (*II R.* 36, 52; 37, 21) from *ولد*. The *i* in *יָמֵינוּ* is certainly no proof for a derivation from *יָמֵינוּ*.

<sup>4</sup> Why Delitzsch reads the feminine plural ending *ātē* instead of *āti*, I do not know. Does he perhaps assume a double plural ending? an addition of the masculine plural ending *e* to the feminine plural, as in Hebrew *יָמֵינוּ* or in *יָמֵינוּ* (Gesenius, §87, 5, rem. 1; §91, 3)? Or does he read *ātē* merely on the basis of passages like *ep-ṣe-te-e-ṣu lim-ni-e-ti*, *III R.* 15, 13b or *V R.* 6, 109,

*niribite šupšuqâte* "impassable straits" for *neribeti šupšuqāti*, etc., etc.

where, alongside of *si-ma-ti-ša*, the spelling *si-ma-te-e-ša* occurs? This *t-t*, I suppose, expresses only a long *t* arisen from *t* under the influence of the accent: *si-ma-ti-t-ša* stands for *simatīša*. The length of the vowel is probably to be considered here as in *mu-ša-bu-u-ka* (i. e. *mūšabāka* or rather *mōšabāka*) "thy dwelling," IV R. 31, 27b, or *ar-na-a-šu*, *arndāšu* "his sin," V R. 3, 17. Besides it is not certain that *simati* is plural in this case. Perhaps *simati* is to be read as singular with short *a*. For the preservation of the *a* before the feminine ending, generally syncopated in analogous cases, cf. forms like *hīratu* "wife" = *hīrtu*, II R. 36, 43; *kīšatu* "forest" = *kīštu*, II R. 23, 46 and 43; *kīmatu* "family" = *kīmtu*, II R. 29, 73; *rū'atu* "spirit" = *rūtu*, S<sup>b</sup> 85; *rebitu* "broad way" (= *raḥabatu*, *raḥbatu*, SFG 16, 6) alongside of forms like *beltu* "lady," *neštu* "lioness," *ketu* (= *kentu*) "righteousness"; *beliū* "lady" (= *beltu*, II R. 36, 63); *adamatu* "blood" (S<sup>b</sup> 225; II R. 37, 60) alongside of forms like *alaktu* "course," *maḥiḡatu* (cf. *ḥaṣiḡatu*, V R. 28, 13) = *maḥiḡtu*, V R. 17, 46; *tubuḡatu* "region," II R. 35, 38 = *tubuḡtu*, S<sup>b</sup> 221, etc. Accordingly, we could safely assume alongside of *simti* a singular form *simati*.—The *i* in the feminine plural ending *āti* is due, just as the *i* in the masculine plural ending *āni* for *āmi*, to dissimilation; the primitive forms were *āta*, *āna* or *āma*, and *āti*, the masculine plural ending of adjectives and participles, as well as *āni*, the fuller plural ending of the third person plural of verbs, rest, as I pointed out SFG 70, below, on analogy.—A trace of the old plural ending *āni* in Aramean—not to speak of the feminine plural forms in *ān*, mentioned SFG 70, 71—seems to be preserved in the Syriac plural forms in *ānē*, cited by Nöldeke, *Syr. Gramm.* §74: e. g. *šallitā* "governor," plur. *šallitē* or *šallitānē* like Assy. *šarre* or *šarrāni* "kings" from *šarru* "king"; cf. also Nöldeke, *Neusyr. Gramm.* p. 126; *Mand. Gramm.* p. 169; Duval, §265. The final *ē* of *šallitānē* seems to me due to analogy. According to Nöldeke, *Mand. Gramm.* p. 69, ܫܪܪܝܢ, Cant. 2, 12, as plural to ܫܪܪ and ܫܪܪܝܢ, Prov. 24, 31 from ܫܪܪ, are probably to be put in the same category. Nöldeke himself referred to the Assyrian plural ending *āni*: *šalmāni* plur. of *šalmu* (constr. *šalam*) "images."—If alongside of *šalmāni* we find *šalmānu* in Assyro-Babylonian (*šal-ma-a-nu*, Beh. 106), it is an analogical formation based upon singular forms with the affix *an* like *ḥarrānu* "road" (plene *ḥar-ra-a-nu*, V R. 55, 16) from Assy. ܠܚܪ "to be narrow" (cf. *sāqu* "street" from Assy. ܣܩ "to be narrow," in Arabic with assimilation of the

ܕ to the ܫ: ضيق; *mātānu* or *mōtānu* "pestilence," II R. 36, 5 (Syriac *mautānā*, Nöld. §128); *līšānu* "tongue" (plene *li-ša-a-nu*, IV R. 20, 24) from *lāšu* "to lick" (Arabic لَحَس, see *Hebraica*, I 178, 4), etc. Similarly the *u* in the feminine plural ending *ātu* for *āti* (e. g. *ḥarrānātu* "roads," Nimr. 24, 5) is based on the analogy of the feminine singular forms like *amātu* (= *\*amāḡatu*) "word," *ahātu* (V R. 39, 64) "sister," *kamātu* "surrounding wall," *paḥātu* "government," *piḥātu* "governor," *išātu* "fire," *rubātu* "the great one" (V R. 13, 45; 39, 66). That is also the case with the accusative *a* in the feminine plural ending: e. g. *līšānāta*, Bezold, *Achaemeniden-Inschriften*, p. 37, VII, O, 16; cf. *ibid.*, p. xi.

But it does not by any means follow from this graphical confusion of *i* and *ī* that these two vowels were not distinguished even in the earliest period; it only shows that in the course of time they converged. We have a similar case in Ethiopic. Here the two sibilants, *Shaut* and *Sât*, which correspond to the Arabic ش and س (or etymologically also to ث), are sounded alike as *s*, and consequently are continually confounded with one another in the manuscripts; but no one denies that the *Shaut* was originally pronounced *sh*. Similarly, we find in the Neo-Punic inscriptions alongside of חוּי "vixit," the spellings עוּי, חוּי, עוּי, חוּי, עוּי, חוּי (Schröder, 82); accordingly the guttural letters are confounded with one another indiscriminately. Nevertheless, it is beyond all doubt that אַחַח were originally in Phœnician sharply distinguished.

Confusion of the characters in writing does not even show that the sounds were not distinguished in pronunciation. In Ethiopic manuscripts the consonants *Sadai* and *Dappâ*,<sup>1</sup> which correspond etymologically to Arabic ض (or ظ) and ص, are not infrequently confounded, and yet no Abyssinian would ever confound *Sadai* and *Dappâ* in speaking; cf. Trumpp, ZDMG XXVIII 518; Prætorius' Ethiopic Grammar, p. 8. Accordingly, it is quite possible, in spite of all the confusion of the characters for *i* and *e* in writing, that even in the latest period an *e* was spoken, at least in certain words.

I shall first treat, in the following pages, of the instances in which an *ī* in Assyro-Babylonian loan-words is rendered by an *ē* in other languages; and, secondly, I shall bring forward the parallel cases in which Assyro-Babylonian *ī* corresponds to *ē* in similar formations of the cognate idioms.

#### I. Rendering of *ī* in Assyro-Babylonian Loan-Words by *e*.

1. One of the clearest examples is furnished us by the ancient Babylonian divine name *Bil*, construct state of *bilu* "lord," *plene*

<sup>1</sup> The so-called emphatic consonants *t*, *k*, *p*, are pronounced in Ethiopic as tenues with glottal catch (*festem Absatz*). Accordingly they would be better transcribed *t'*, *k'*, *p'*. Similar sounds are found in Armenian in the pronunciation of Tiflis and Erzerum, and in Georgian; cf. Sievers, *Phonetik*, 3d ed. p. 137. The Abyssinian *Dappâ* is a German *z*, i. e. *ts*; *Sadai*, on the other hand, is an *affricata* with glottal catch like *t's* in the Tiflis Armenian (Sievers<sup>3</sup>, 158).



*bi-t-lu* or *bi-t-lu*. In Herodotus the name appears in the form *Bēlos*; cf. Herod. I 181: *Διὸς Βήλου ἱρὸν χαλκόπυλον*. So, too, we find in Latin corresponding to *η* a long *ē*, e. g. Ovid. *Metam.* IV 213:

Rexit Achaemenias urbes pater Orchamus, isque  
Septimus a prisco numeratur origine Belo.

Bel appears here as the founder of Babylon and the Assyrian empire.

In the Old Testament we meet the name in the form בֵּל, so we have again an *e*-vowel; cf. Is. 46, 1: בָּרַע בֵּל קֶרֶס נְבוֹ "Bel boweth down, Nebo stoopeth"; Jer. 50, 2: הוֹבִישׁ בֵּל חֵת קִירָדָּךְ "Bel is ashamed, Merodach is broken"; Jer. 51, 44: וּפְקַדְתִּי עַל-בֵּל בְּבָבֶל "I will punish Bel in Babylon." The same pronunciation appears in the name Belshazzar, Hebr. בֵּלְשַׁאצַּר, i. e. Babylonian *Bel-šar-ušur* "Bel protect the king," and in Βήλιβος, i. e. *Bel-epuś* (or *Bel-ibus*) "Bel made," the name of Merodach-Baladan's successor, whom Sennacherib appointed in Babylon.

If *Bi-t-lu* was not pronounced *belu*, but *blu*, why then was it not written בֵּל instead of בָּל?

Bel's consort was named *Belit* (for *belat* III R. 7, col. I 3, on account of the preceding *e*), construct state of *beltu* "lady" (= *ba'latu* II R. 36, 61). In Herodotus the name appears in the form Μύλιττα. Change of *m* and *b* can be observed in several cases in Babylonian: for מֶרְדַּךְ-בֶּל-אֲדִינָא, Babyl. *Marduk-bal-iddina* "Merodach has given a son," we read 2 Kings 20, 12: מֶרְדַּךְ-בֶּל-אֲדִינָא and the name of the city *Haleb* "Aleppo," appears in the Kurkh monolith inscription of Shalmaneser II<sup>1</sup> as *Halman*. Similarly, we find, instead of the *m* in the Akkadian name of the "cypress" *šurman*, Assy. *šurmenu* in Aramean אֲשֻׁרְמָנָא; cf. Targumic שׁוּרְמָנָא (or rather שׁוּרְבָנָא), Cant. 1, 17; 3, 9; Talmudic שׁוּרְבָנָא, Gitt. 68b below, modern Arabic شربين *sharbtin* (Immanuel Löw, *Aram. Pflanzennamen*, No. 333).

Μύλιττα is accordingly = *Belit*. On the change of *v* and *η* cf. Sayce, *Accadian Phonology*, 7;<sup>2</sup> Haupt, SFG 51-55, CV 31, 20.

<sup>1</sup> This is the text in which Ahab of Israel is mentioned as *Ahabbu Sir'alā'a*. Cf. Schrader, COT 187 below; Delitzsch, *Paradies*, 274; RP III 81.

<sup>2</sup> "Thus *tu*, 'a dove,' also appears as *te*, presupposing *tū*." Cf. *op. cit.* pp. 2 below; 5, 1; 8.

More accurate is the rendition of the name in Hesychius, who furnishes the gloss: Βῆλθις.<sup>1</sup> ἡ Ἡρα ἡ Ἀφροδίτη. This Βῆλθις is = *Belthi*, or rather בִּלְתִּי (with spirantic *th*), which properly means "my lady"; cf. the English "Our Lady," French "Notre-Dame" for the Blessed Virgin; Hebr. אֲדֹנַי prop. "my lords" for יהוה and the Phœnician \**Adonis*, *i. e.* אֲדֹנַי "my lord." The *θ* in Βῆλθις indicates the spiration of the *h* occurring in Assyro-Babylonian<sup>2</sup> just as well as in Syriac and Hebrew. Cf. *e. g.* Ταυθέ (Damascius, *Quaestiones de primis principiis*, ed. Jos. Kopp, p. 384) for the Babylonian *Tāvtu*, *Tāmtu* (תַּמְתָּ) "Sea" = *tāmatu*, \**tahmatu*, Hebr. תְּהוֹם and the New Testament *Mάρθα* for מַרְתָּא, Luke 10, 40; John 11, 19.<sup>3</sup>

In Sanchoniathon, ed. Orelli (Leipzig, 1826), p. 38, *Baal'tis* appears as a surname of Astarte, just as in the cuneiform texts we find in Phœnician proper names *baal* instead of the Assyro-Babylonian *belu*. According to Schröder, *Die phönizische Sprache* (Halle, 1869), p. 145, 2, the vowel *i* is a part of the Greek ending -*is*, *Baal'tis* going back to בַּעֲלִית, not to בַּעֲלֵת "my-lady"; cf. Renan, *Mém. sur Sanchon.* (*Acad. des inscr. et belles-lettres*, t. XXIII, p. 315). This may hold good for Phœnician *Baal'tis* as well as for the other names cited by Schröder, *Ἀνᾶτις* = עֲנַת, *Χουσαρθις* = חוּשַׁרְתָּא, *Kádutis*, Herod. 2, 159; 3, 5 for *Kádusutis* = קִדְשֻׁתָּא "sancta" (sc. urbs = Jerusalem), although the *θ* in *Χουσαρθις* is not in favor of this view. That the *i* in Βῆλθις, however, is really the suffix of the first person is shown by the Syro-Arabic gloss, No. 2480, in Bar Ali's Lexicon, ed. Geo. Hoffmann (Kiel, 1874), p. 88.

Here we read: *الكوكب النى يعرف بالزهرة* *el-kókab alladī ju'raf bil-zuhare* "Aphrodite the star known by the name of Zuhare," *i. e.* the planet Venus. Cf. Lagarde in the London *Academy* of Dec. 15, 1870; reprinted *Symmicta*, Vol. I, Göttingen, 1877. Lagarde has shown there that the name also occurs in the passage Is. 10, 4. Instead of the unintelligible בִּלְתִּי כָרַע תַּחַת אֲסִיר we should read: בִּלְתִּי כָרַעַת תַּחַת אֲסִיר "Belthis is sinking, Osiris has been broken."

\* One of my students called my attention to the fact that Abraham

<sup>1</sup> So we have to read instead of Βῆλθης (M. Schmidt).

<sup>2</sup> See my remarks in the *Johns Hopkins University Circulars* for August, 1887, p. 117 ff., *On the pronunciation of tr in Old Persian*.

<sup>3</sup> Cf. also Syriac feminine forms like *שְׁעֵתָא*, *סְבֵתָא*, *טְבֵתָא*, Nöldeke, *Syr. Gramm.* §23, E, p. 17.

Geiger already in 1863 took בִּלְתִּי = *Bēlātis* in one passage of the Canon. He thinks (in his *Jüdische Zeitschrift für Wissenschaft und Leben*, Vol. II, Breslau, 1863, p. 259) that the passage II Kings 23, 10: וְטָפַא אֶת-הַחֲמָת אֲשֶׁר בְּנֵי-בְנֵי-הַנָּחַל לְבִלְתִּי לְהַעֲבִיר אִישׁ אֶת-בְּנוֹ וְאֶת-בִּתּוֹ לַפֶּלֶךְ "And he defiled Topheth which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech," should rather be translated: "He defiled the burning place which was in the valley of the children of Hinnom for *Beltis*, causing every man to burn his son and his daughter with fire to Molech." Geiger refers to Jer. 32, 35; Carmina Barhebraei, ed. Lengerke, III, p. 5, l. 9; Lagarde, *Analecta*, p. 137, l. 22. The latter passage is also cited by Lagarde, *l. c.*, who quotes, besides, p. 16 of his *Gesammelte Abhandlungen* (Leipzig, 1866), and Selden, *De diis Syris*, p. 156.<sup>1</sup>

Geiger's view on II Kings 23, 10 seems to me as unacceptable as Lagarde's conjecture on Is. 10, 4 is obvious. At all events it is clear that the *l* in the name of the god *Bil* and his consort *Bilit* was originally pronounced *e*.

2. A second instance of the rendering of a Babylonian *l* by *η* is afforded by the name of the number 600 in the combined decimal-sexagesimal system of the Babylonians. The cuneiform spelling of the word is given in Col. III of the Trilingual Vocabulary ASKT 110, 41 (cf. AL<sup>3</sup> 130, l. 138; V R. 12, 39) as *ni-l-t[u]*, the fragment of a duplicate (RM<sup>M</sup> 2, II 415, published by myself II ZK 279) giving the variant *ni-l-ir* as V R. 18, 23b. This *niru* appears Syncellus 30, 6 (*Eusebi Chronicorum liber prior*, ed. Alfred Schoene, Berlin, 1875, col. 8) as *νήρος*: ἀλλ' ὁ μὲν Βηρωσσὸς διὰ σάρων<sup>2</sup> καὶ νήρων καὶ σῶσσων ἀνεγράψατο· ὃν ὁ μὲν σάρος τρισχιλίων καὶ ἑξακοσίων ἐτῶν χρόνον σημαίνει, ὁ δὲ νήρος ἐτῶν ἑξακοσίων, ὁ δὲ σῶσος ἐξήκοντα. It might be objected that the *η* in this case could express an *l*; however, the *η* is most likely based on correct tradition.<sup>3</sup>

3. The same doubt might be raised against the gloss of Hesychius (rec. Mor. Schmidt, Jena, 1862, Vol. IV, p. 14): *σάνη*, or rather *σαύη*· ὁ κόσμος Βαβυλώνιοι. *Σαύη* is the Babylonian *šame* "heaven" (plene *ša-mi-l* IV R. 20, No. 3, 18), which in later times

<sup>1</sup> Cf. also Lagarde, *Mittheilungen*, Göttingen, 1884, p. 210.

<sup>2</sup> Cuneiform *ša-ar*, i. e. *šar*, AL<sup>3</sup> 70, top line; cf. Delitzsch, "*Soss, Ner, Sar*," *ÄZ*, 1878, p. 56.

<sup>3</sup> The Armenian version has, according to the great Armenian Lexicon (Venice, 1836-37), *νερ*.—Lagarde.

was pronounced *šavā* or in Assyrian *save, savā*, with an *s* instead of *š*. This can hardly be advanced as an evidence for the pronunciation of *i* as *e*; here too, however, it is the most natural assumption to ascribe the *η* to correct tradition.

4. The *e* of the plural of masculine substantives in Assyro-Babylonian<sup>1</sup> is also rendered by *η* in the name of Sennacherib, meaning "Sin (the moon-god) has increased the brothers," Assy. *Sin-ahē-erba*<sup>2</sup> (or *-erib*), *Sinaherba*, *Sinaherib*. In the LXX, Josephus, Berossus we find for it *Σενναχηρίμ*, *Σενναχηρείμ*, *Σεναχήριμτος*; Herod. II 141: *Σαναχάριμτος βασιλεὺς Ἀραβίων τε καὶ Ἀσσυρίων*. In *Σαναχάριμτος* the *a* instead of *η* may be due to the influence of the following *ρ*; besides, the *e* in *ahē*, as well as in *erba*, *erib*, arose from a primitive *a*. In *Σενναχηρίμ*, for which *Σενναχηρείμ* is merely another spelling, the double *ν* is probably due to progressive assimilation of the *ν*, as in Assy. *innabit* "he fled" for *in'abit*, *innamir* "he was seen" for *in'amir*; cf. also *Ῥάββηλος* = *לַבְיָא*, Lagarde, *Mittheilungen*, p. 95. Concerning the change between *μ* and *β* we have already remarked above. In accordance with the *η* in *Σενναχηρίμτος* we find a *צַרִי* in Hebrew: the name appears in the Old Testament as *קִנְחָרִיב* (II Kings 19, 20, *defective*: *קנחרב*), for which it might, perhaps, be better to write *קנחירב*.

5. One of the most important instances for the rendering of *i* by *e* is furnished by the name of the tenth Babylonian month,<sup>3</sup> which appears in Esther 2, 16 in the form *בְּחֹדֶשׁ הָעֲשִׂירִי הוּא הָרִשׁוֹן מִבְּתַר*. The cuneiform spelling is, according to the List of Months published in my ASKT 44 and 64 (reproduced AL<sup>3</sup> 92), *Ti-bi-tu*.

<sup>1</sup> That the spelling with *ē* for the plural ending of the masculine substantives rests only on a combination with the plural ending *ē* of the construct state in Hebrew, as Dr. Ernst Müller, I ZA 363, §5, remarks, is a very strange notion.

<sup>2</sup> The stem of *erib* is *אַרְבָּה*. To this stem must also be referred Hebr. *אַרְבָּה* "locust," Assy. *eribā* (written *e-ri-bu-u*, II R. 24, 14). *אַרְבָּה* stands for *אַרְבִּי*\*. The *'* does not belong to the stem, but is a nominal derivative suffix as in *בְּרִזְלִי*. For *הָ = יָ* cf. *שָׁרָה = שְׂרִי* and Lagarde, *Semitica*, I, pp. 19 and 68; *Symmicta*, II 101. In *אַרְבָּה*, the *א* might be explained as prosthetic, like the *א* before an initial *ר* in Syriac, *אַרְקִיעַ* "firmament" for *רְקִיעַ* (Nöld. §51), or the *א* in Hebr. *אֶגְרוֹף* "clined hand" (Ges. §85, No. 45), Ex. 21, 18; Is. 58, 4. Assyrian *eribā*, however, cannot be derived from *רַבִּי*. A prefixed *e* would be impossible. In Syriac we find, instead of *אַרְבָּה*, the stem *רַבִּב*, impf. *נֶאֱרַב*, which is related to *אַרְבָּה* like *יִלֵּף* to *אֵלֵף* or *יִרֵךְ* "to be long" to *אַרְךָ*.

<sup>3</sup> Cf. the Talmudic tract Taanith (6<sup>b</sup>) translated by D. O. Straschun, Halle, 1883, p. 28.



Hebrew טֶבֶת plainly shows that this was pronounced *Tēbētu*, and not *Tibtu*. The latter would, as I have remarked, II ZK 272, have become טֵבֵת in Hebrew. Friedrich Delitzsch (*Hebr. Langu.* 16) derives the name from טָבַע. It means, he thinks, "sinking in water." He might have mentioned that C. B. Michaelis had already referred טֶבֶת to the stem טָבַע in the sense of طبع "to be soiled," explaining it as the "muddy month." This could be found in Fürst's Lexicon, whose remarks under טָבַע seem to have helped Delitzsch to his statements, *e. g.* on p. 172 of the *Prolegomena*.

6. Another Babylonian loan-word in the Old Testament is הֵיכָל "palace, temple" (plur. Hos. 8, 14: הֵיכָלוֹת = Assy. *ekallāti*), which passed into Syriac in the form *haikēlā*, and thence into Arabic and Ethiopic. The diphthong is here only a secondary development from *e*.<sup>1</sup> הֵיכָל "palace," certainly does not come from Arabic هَيْكَل *haikal* "large, high." On the contrary, it is much more probable that هَيْكَل means properly "like a palace." הֵיכָל, Assy. *ikallu*, goes back to Akkadian *e-gal* "domus magna," *e* being = Assy. *bitu* "house," and *gal* = Assy. *rabā* "great"; cf. S<sup>b</sup> 232 and 124; IV R. 5, 31c; Schrader, HI 148; ASKT 74, 19. Hommel thinks (I ZK 73) that הֵיכָל proves nothing for the pronunciation *ekallu*; if the word was pronounced *ikallu*, he says, the *i* would, according to Hebrew phonetic rules, have become *e* in an open pre-tonic syllable just as well. I do not know whether Hommel, in his pronunciation *ikallu*, considers the *i* long or short. It can hardly have been short, since from *ikāl* הֵכָל would have arisen in Syriac, but *haikal* never. If, however, the word was pronounced *ikallu*, I do not see why this should not have been rendered in Hebrew by אֵיכָל or הֵיכָל. This would

<sup>1</sup> Cf. Syr. *ṣarṣaīnā* "cypress" = Babyl. *ṣurmenu*, *ṣurvenu* (BAL 88, 1).

<sup>2</sup> Fränkel, in his *Beiträge zur Erklärung der mehrlautigen Bildungen im Arabischen* (Leyden, 1878), p. 16, prefers to connect هَيْكَل with a stem

هَكَل. Cf. the inaugural dissertation of the same author, *De vocabulis in antiquis Arabum carminibus et in Corano peregrinis*, Leiden, 1880, p. 17, below. Fränkel's new book on the same subject is not accessible to me. [See now: *Die aramäischen Fremdwörter im Arabischen*, von Siegmund Fränkel, Leiden, E. J. Brill, 1886, p. 274.]

have been a form like the name of Saul's daughter, David's wife, מִיכָל or the ἀπαξ λεγόμενον מִיכָל "brook" (cf. II Sam. 17, 20: עָבְרוּ מִיכָל הַמָּיִם "they be gone over the brook of water"), which, according to Delitzsch (*Hebr. Langu.* 20), corresponds to Assy. *mīkal-tum*, II R. 38, 19. The spelling הִיכָל, as well as the Syriac, Arabic and Ethiopic *haikal*, clearly shows that *i* in Assyro-Babylonian was pronounced *e*.

7. Similar to מִיכָל is, according to Hommel (I ZK 73, n. 1), the case of the divine name נִרְגַל (cf. II K. 17, 30: אֲנָשֵׁי-כּוּת עָשׂוּ אֶת-נִרְגַל "the men of Cuth made Nergal"). But this holds good only inasmuch as this name likewise shows that *i* was pronounced *e*. Hommel reads the name (*Semiten*, 512) *Nirgal*. This, however, would have become in Hebrew נִרְגַל, not נִרְגַל just as little as נִבְרַר becomes נִבְרַר. As Delitzsch remarked (*Chald. Gen.* 275), the primitive form of the name is not *nirgal*, but *ni-unu-gal* (cf. IV R. 24, No. 1). *Ni* is, according to S<sup>b</sup> 2, 14 = *emūqu* "might," *unu* (S<sup>b</sup> 190) = *subtu* "dwelling," and *gal* (as in *e-gal*) = *gal* "great." *Unugal* "great dwelling," denotes especially like *uru-gal*, which, S<sup>b</sup> 192, corresponds to the Assyrian *qabru* "grave," "Hades," and the list of gods cited by Delitzsch (III R. 67, 69 c. d.) plainly shows that the god *Ni-unu-gal* is the god with the sword (*namšari*, S<sup>b</sup> 210), of the grave (*ša qabri*). Whether *uru-gal* arose from *unugal*, *uru*, *ur* "city" (dial. *eri*) being a modification of *unu*, a nominal formation from *nu* "to settle," with a vocalic augment, is uncertain. At all events *Ni-unu-gal* or contracted *Ninugal* could very well become with dissimilation *Nirugal*, just as in Aramean תִּנִּין "two" becomes תִּרִּין. נ was in Akkadian (as in Assyrian) pronounced as a spirant after a preceding vowel, and this explains the נ in נִרְגַל. The preceding שׁוּ is a vocal Shēwā, as in פֶּרְנִין, Is. 20, 1 = *Šarrukenu*.<sup>1</sup>

<sup>1</sup> The interchange between נ and י, i. e. خ and ع also takes place in the name תִּנְלַת-פֶּלְאֶסַר = Assy. *Tukulti-pal-ešarra* or perhaps *Tuklat-pal-esar*. תִּנְלַת was pronounced in Hebrew תִּנְלַת, and *tukulti* or *tuklat* in Assyrian تَكْلَت

تَكْلَت. Cf. further Babylonian *Agamatanu* and אֶחְמַתָּא (Greek Ἀγβάτανυ and Ἐκβάτανυ). The *g* in *Agamatanu* was pronounced like ع and the خ in אֶחְמַתָּא stands for ج.

8. The same influence of a vocalic Shēwâ, reduced from an Assyrian full vowel, on a following consonant, is witnessed in Syriac נַרְיָא, which, as Geo. Hoffmann first recognized in his *Extracts from Syriac Acts of Persian Martyrs*, is identical with Assyrian *neribu*, plur. *neribeti*; cf. AKM VII 3, p. 225, n. 1794. Through Hoffmann's kindness I had the opportunity in Kiel, in the beginning of 1880, of seeing the proof-sheets of his work, then going through the press, and was thus enabled to communicate to Dr. Lotz the remarks printed, p. 143, n. 1 of his *Tiglath-pileser*. נַרְיָא also occurs as a name of different places, not only as Nöldeke has remarked (*Mand. Gramm.* 135, 2) in the East near Mōšul, but also in the neighborhood of Damascus and Aleppo. The Arabs write نيربا or نيرب, Greek Νίρπαρος (Steph. Byz. from Nicol. Dam.). Nöldeke, *l. c.*, is inclined to derive the word from נַרְיָא; Hoffmann thinks we might possibly connect it with

وَرَب *warb* and نيرب, used of the wind furrowing the sand with ridges. From the Assyrian point of view both of these etymologies are impossible; *neribu* can only be derived from *erēbu* "to enter." It stands for *nerabu*, *nārabu*, *na'rabu*, *nagrabu* from the stem غَرِب, whence עָרַב (Assyr. *erēbu*) "sunset, evening" (מְבוֹא הַשָּׁמֶשׁ), and means "entrance, pass," then "hollow, gorge," like Ethiopic *ba'dt* "cavern," from *bō'a* "to enter" (BAL 96, 3). The vocalic change under the influence of the guttural is the same as in *šelibu* "fox" = *šelabu* (III R. 15, 16 b), *ša'labu*, ثَعْلَب

or *rebitu* "broad way" = رَحْبَة, رَحْبَة (SFG 16, 6; *Hebraica*,

II 5, 4). The ع in the name نيرب is as little evidence for a derivation from a stem ف' as the ' in هیکل. The ع merely expresses a Syriac ʿ [as in کيوان "Saturn" = כִּיּוֹן].

<sup>1</sup> Arabic ع is rendered by Assyrian *e* in the Gentilicium *Te-ma-a-a* (Del. Pd. 301; COT 135, below; KGF 211), *i. e.* an inhabitant of تِمْنَة, Arab.

<sup>2</sup> تَيْمָ (LXX Θαιμαν).

9. The Arabic *ai* is to be regarded as the *ai* in the LXX αἰλαμ = Hebr. אֵילָם, אֵילָם "πρόναος," Ezech. 40, 16-36; cf. Cornill, 226; Lagarde, *Mittheilungen*, 101. Here, too, we have only the rendering of an Assyro-Babylonian *i*. As remarked in the *Specimen Glossarii Ezechielico-Babylonici auctore Friderico Delitzsch* (in Baer's edition of Ezechiel, p. x), אֵילָם "Babylonismus est, nam Babylonice quodvis anticum *elamu* dicitur." *Elamu*, or rather *ellamu*, is chiefly used in Assyrian as a preposition in the sense of "before" both of time and place, *e. g.* Sennach. II 77: *ina tāmirti āli Allaqū el-la-mu-u-a si-id-ru šit-ku-nu*, i. *e.* *ellamū'a sidru šitkuna* "in face of the city of Eltekeh in front of me they placed their battle-array"; and Sennach. V 47: *ellamū'a ina āli Halūle ša kišād nāri Idignat šitkuna sidirta* "in front of me, near the city of Halūle on the bank of the river Tigris they drew up their battle-array." With the spelling *il* instead of *el* and the meaning "before" (temporal) we find *ellamu*, V R. 4, 127: *ša Sin-ahē-erba šar māt Aššūr abi abi bānī'a illamū'a ikšudu* "the city of Beth-Imbi) which Sennacherib, the king of Assyria, the father of the father my begetter had conquered before me," and Sarg. Cyl. 45 we read: *CCCL malke labirūti ša ellamū'a belūt māt Aššūr epušū* "the 350 old princes who before me exercised the government of Assyria." Why Lyon, p. 70 of his Commentary, writes *ēlamū* for *ellamu*, I do not know.

10. The word is, as has been remarked above, spelled with a double *l*: *ellamu*; *elamu* with one *l* means "high," not "before." The latter appears in Hebrew as אֵילָם, the name of Susiana (Ἑλυσμαῖς, COT 96), for which in Assyrian the feminine form *Elamtu* is generally employed. Similarly we have in Assyrian *kabittu* "liver" (Zi. 29) for כֶּבֶד, *ti'āmtu* "sea" for תְּהוֹם, *napištu* "soul" for נַפֶּשׁ, *zibbatu* "tail" for זֵבַע.

<sup>1</sup> On the relation of Assyrian *kabātu* to Hebrew כֶּבֶד see my remarks, *Andover Review*, July, 1884, p. 98, 1.

<sup>2</sup> *Ti'āmtu* is possibly, as I remarked, *Wāteh-ben-Hazael* 4, 4, to be combined with Arabic تِهَامَة, *Tihāme*.

<sup>3</sup> Hebr. נַפֶּשׁ "my soul" is shortened from *napišū* just as מַלְכִי from *malikū*; נַפְשִׁי "his breath," Job 41, 13, on the other hand, stands for נַפְשִׁי from נַפֶּשׁ = Arabic *nafas*. נַפֶּשׁ in נַפְשִׁי, Is. 3, 20, seems to come from נָפַשׁ "to anoint," just as נָחַל, Assyr. *naḫallu* is connected with חָלַל. נַפְשִׁי is the same as Assyrian *ša ina libbi ippaššū* (for *inpaššū*) V R. 6, 21. Mr. S. A. Smith translates in this passage "to breathe," deriving the form from נָפַשׁ. But the impf.



= עֶרְשִׁית, *eršitu*<sup>1</sup> "earth" for אֶרֶץ (Del. *Parad.* 131, 27.) The feminine ending, however, is of no consequence here, the chief point being that also in this word Assyro-Babylonian *i* is rendered by עֶרֶי. If, instead of *Elamu*, *Îlamu* was pronounced, why then do we not find עֶלָם instead of עֶלָם? We have עֶלָם Gen. 36, 43; 1 Chron. 1, 54, and עֶרֶד Gen. 4, 18. The LXX, to be sure, shows here that the name was not pronounced עֶרֶד, but עֶרֶד, غِرْد, and for עֶלָם 1 Chron. 1, 54, we find in the LXX, ed. Lagarde, Αἰγαμ. For ταυδαδ = עֶרֶד cf. Lagarde, *Orientalia*, II 36-38; [*Mittheilungen*, I 196]. On Ζαφωμ I cannot enter here.

Friedrich Delitzsch has shown (*Assyr. Stud.* 38) that *Elam* means "Highland." He combined the stem with Arabic عَلَم "anything rising above the plain," used by the poets even for جَبَل "mountain." The development of meanings is the same as in אָמַר, whence أَمَارَة "mark," a synonym of علامة. This

Qal of this stem would be *ippušā*, the present Qal *indpušā*, and the impf. Niphal *innapišā*. Besides, "they breathed" does not suit the context. For Assyrian *pašāšū* (S<sup>b</sup> 1, 18 plene *pa-ša-a-šu*) see Zimmern 28, 2; II ZK 355, 45, and for the correct understanding of the Syriac forms *nēfiš*, *nafšā* compare my remarks *Wāteh-ben-Hazael*, 12, 1.

<sup>1</sup> So, not *iršitu*, we must of course read, *i* before a feminine ַ occurring only after a preceding *e*, e. g. *rebitu* "broad way," *belit* "lady," *berit* "middle," *ellitu* "bright," *ebbitu* "pure," etc. So, too, we have to read *essu*, fem. *essitu* "strong." Where *i* stands before the feminine ַ in the absence of a preceding *e* we always have the termination ַ- as feminine to forms ending in ַ, the ַ either being a stem-consonant or a derivative affix: e. g. *rabitu*, feminine to *rabā* "great," *mahrītu*, fem. to *mahrā* (= *\*mahraīu*) "first," a denominative derivative from *mahrū* "front"; similarly *Aššurītu*, *Akkadītu*, *Ūritu*, etc. Accordingly, I think, we should read *uršitu* "grass" *uršitu* as feminine to a noun *urqā* = *\*wurqaīu*, وَرْقَى. The same termination seems to be in *qirbītu*.

*Qirbītu*, however, might stand for *qerbitu*, *qerbatu*, *qirbatu*, since *i* before *r* became *e* in Assyrian. In the same way the plural form *girreti* "road" is explained by the supposition that *girru* was pronounced *gerru*. After an *i* the *ā* of the feminine plural ending remains as a rule unchanged; cf. *šimāti*, *lūtāti*, *idāti*, *simāti*, *hūdāti*, *rīšāti*, and, on the other hand, *belēti*, *rešēti*, *neribēti*, *ēšēti*. A formation similar to *eršitu* is *erpitu* "cloud" and *elpitu* (Nimr. 45, 74; II R. 23, 36; V R. 27, 63; 40, 25; cf. also *erritu*, IV R. 45, 33 = *arratu* "curse."

will hardly be gainsaid. On the other hand, Delitzsch does not seem right to me in denying a connection between עולם and עולם. I do not believe that עולם means properly "covering." It seems to me the stem עולם is rather a denominal derivation of עולם. I believe עולם really means the "time reaching high up," *i. e.* "primitive time." The transfer from the remote past to the distant future may be secondary. In Assyrian, *ullānu* "height" and *ullā* "high," an intensive form of *על*, are used in the sense of long past; *e. g.* *ultu ullānu-ma* "for a long time," *ūme ullāti* "days long past," prop. "high reaching days"; cf. Franz Delitzsch's Commentary on the Psalms, 4th ed., p. 83, n. 1. Assyrian *elamu* "high" and Hebr. עולם, both go back to a ground form עולם, as it still appears in Aramean, whence it passed into Arabic in the form *عالم*. For the *δ* in Hebrew, corresponding to the Assyrian *ē*, cf. SFG 67, 1.

11. A further illustration of the rendering of initial Assyro-Babylonian *e* by *y* in Hebrew is the name of the site of Paradise, *עֵדֶן*, which, according to Del. *Parad.* 79 (cf. COT 26) is = Babyl. *edinu*, Akkad. *edin* "field, plain" (S<sup>b</sup> 1, 8).

12. Also the *e* of Hebr. עֶשֶׂת in עֶשֶׂת עֶשְׂרֵי עֶשְׂרֵי stands for Babyl. *ē*, corresponding to Babyl. *išten* "one." עֶשֶׂת in the connection of עֶשֶׂת עֶשְׂרֵי and עֶשְׂרֵי עֶשְׂרֵי is shortened from עֶשְׂתִּין just as we find alongside of עֶשְׂרֵי עֶשְׂרֵי "שְׁנֵים עָשָׂר" with apocope of the final nasal עֶשְׂרֵי עֶשְׂרֵי. For *עש* instead of Babyl. *iš*, cf. the name of the goddess *Ištar*,<sup>1</sup> which appears in Hebrew as עֶשְׂתֵּר. If the

<sup>1</sup> That *Ištar* possibly comes from the same stem as the name of the god *Ašur*, *Ištar* standing for *Išar*, a form like *mitgaru*, *šitrahū*, *gitmalu*, I communicated in the summer of 1883 to Lagarde, and subsequently to Tiele and Delitzsch; cf. Tiele in the Leyden Congress Transactions, Part II, p. 497, note. Delitzsch should have mentioned this, *Proleg.* 138, 2 and ZA I 421. In his *Hebr. Langu.* which appeared at the end of 1883, Delitzsch still remarked: "As to the name of the goddess *Ištar*, we must insist upon its non-Semitic origin." Whether the infixed *š* in *Ištar* is reflexive is not *a priori* clear. As the feminine *š* can be both prefixed and affixed, we might safely assume an infixing of the feminine *š*. Certainly the secondary affixing of the feminine *š* in עֶשְׂתֵּר would not prove the contrary. This, however, is not so important, the chief point being, as I first recognized, that *Ištar* stands for *Išar*, derived from the same stem as *Ašur* and עֶשְׂרֵי. The *š* in both *Ašar* and *Ištar* is a *š*<sub>1</sub> = שׁ; cf. Nöldeke, ZA I 270 [and ZDMG XL 742].

spelling *e-iš-tin*, quoted by Geo. Bertin, TSBA VII 371, from a communication of A. H. Sayce, really occurs, we should have to assume *ešten* as the Assyro-Babylonian form. In this case, *ešten* could have originated from *ašten* by vocalic assimilation. The initial *e* would then have to be regarded like the *e* of the infinitive forms of the verbs לִשְׁמָע in Assyrian: e. g. *šemû* "to hear," *tebû* "to come," *šebû* "to be satisfied." As I have shown in Bezold's *Achämeniden-Inschriften* (p. 54, s. v. קבע), *šemû* stands for *šeme'u*, *šame'u*, *šamâ'u*. But whatever may be the case with the initial vowel, the *e* in the second syllable *ten* is certainly only a modification of *â*. The *â* has become here *ê*, just as we find in Hebrew alongside of the affix *ân* the termination *ên*. So, too, words like *sur-qin-nu* "altar," *un-nin-nu* "supplication," *e-ri-in-nu* "box," *ur-ka-rin-nu*, the name of a precious wood, would, perhaps, be best read: *surgênu*, *unnênu*, *erênu*, *urkarênu*,<sup>1</sup> corresponding to Hebr. אֶרְקָנוֹן, אֶרְקָנוֹן, אֶרְקָנוֹן, אֶרְקָנוֹן. The original *â* of *išten* is preserved in *ilu ištânu* "the one god," IV R. 16, 8\* (SFG 64, 4). According to Del. *Chald. Gen.* 277, *išten* is an Akkadian loan-word, a compound of Akkad. *aš* "one" and *tân* "measure, number." Kautzsch's derivation from עֶשֶׂת (Ges. §97, 2) is certainly not very satisfactory (Lotz, TP., p. 151, n. 1). On the importance of עֶשֶׂת for Pentateuch criticism I will not here enlarge. Giesebrecht's remarks in ZAT '81, 226 are not accessible to me at present.

13. I will finally mention *šedu*, the name of a demon (*plene* *še-e-du*, *šî-t-du*, S<sup>b</sup> 175) which, as is generally admitted, is identical with Hebrew שְׁדִים, occurring twice in the Old Testament (COT 148); Deut. 32, 17 we read: וַיִּזְבְּחוּ לִשְׁדִים לֹא אֱלֹהִים "they sacrificed to Shedim that were not God," and Psalm 106, 37 וַיִּזְבְּחוּ אֶת-בְּנֵיהֶם וְאֶת-בָּנוֹתֵיהֶם לִשְׁדִים "yea they sacrificed their sons and their daughters unto Shedim." Also in Eastern Syriac we have here plainly an *e*: שְׂאֲדָא, *šēdā* (Nöld. §98 C.) It is true, the Western Syrians pronounce *šadā*, and similarly the Assy. *šî-t-du* may have been pronounced later *šadu* instead of *šēdu*; the original pronunciation, however, was certainly *šēdu*, not *šadu*.

<sup>1</sup> For the termination *ên* instead of *ân* cf. Syr. *h'renâ*, *h'êrenâ* "another,"

Mand. הוֹרִינָא, and Arabic الجُرَّان = الجُرَّانِي, whence الجُرَّانِي, Nöld. *Neusyr. Gr.* p. 107, n. 1; *Mand. Gr.* §118. Cf. also the formations in *in* like אֶפְרִינָא "early morning," Nöld. *Syr. Gr.* §132, [and Zimmern, p. 37, 8].

These are the chief illustrations which can be adduced for the rendering of an Assyro-Babylonian *i* by *e* in Greek and Northern Shemitic. I shall now enter upon the second part, an examination of the cases in which we find an *e* in the cognate languages corresponding to an Assyro-Babylonian *i* in parallel formations.

## II. Assyro-Babylonian *i* Corresponding to *e* in Parallel Formations of the Sister Idioms.

Here we must consider above all the change from *ā* to *ē*, termed *إمالة* *Imāle*<sup>1</sup> by the Arabic grammarians. We distinguish two cases: (1) the cases in which the change from *ā* to *ē* is caused by an *i* in an adjacent syllable, and (2) the cases where *ē* originated from an *ā* without the influence of an *i*-vowel. In the latter instances the *ā* is generally due to the quiescing of a guttural.

(1). In modern Arabic, e. g. *lisān* "tongue" is pronounced *lisaen*, *lisän*, *lisēn* in the dialect of Baghdād (Newman, *Handbook of Modern Arabic*, p. 22), and in Syria they say instead of *kitāb* "book" (according to Hartmann's *Arabischer Sprachführer*, p. 6) *kitēb*, with long *ā* instead of *ā*.

The same phenomenon appears in Syriac.<sup>2</sup> Instead of Targumic ܐܡܬܐ "ambush," we find in Eastern Syriac ܐܡܬܐܐ (W. Syr. *kēmtnō*), and ܐܡܬܐܐ "recreation" is probably arisen from ܐܡܬܐܐ, both words going back like ܐܡܬܐܐ to a form *qitāl*.

In the same light, it seems to me, we should view the Assyrian forms *imīru* "ass" (= ܝܡܪܐ *himār*), *pitīqu* "child" (II R. 36, 51c),<sup>3</sup> *pišīlu* V R. 19, 36 and *pišīru*, Lotz, TP VIII 68. In *li-li-ti-nu*, i. e. *lilēnu*, II R. 32, 4 (cf. Strassm. No. 4810), I think we have not a form *qitāl*, but the affix *ān*. The forms *imīru*, *pitīqu*, *pišīlu* and *pišīru*, however, are quite certain, the character of the vowel of the second syllable being placed beyond all doubt by the spelling *pi-ti-t-qu*, II R. 36, 51c.

<sup>1</sup> Cf. Grünert, *Sitzungsberichte der Wiener Akademie*, philol.-hist. Classe, LXXXI, p. 447 seq.; De Sacy, *Anthol. gramm.* p. 322; Ewald, *Gramm. crit. lingu. Arab.* §72; Kosegarten, §§99-102.

<sup>2</sup> See Nöldeke, §111; Duval, p. 214; Barh. 239, l. 11. Cf. also Schröder, *Phön. Spr.* §33, and Nöld. *Neusyrr. Gramm.* p. 17.

<sup>3</sup> *Pitīqu* appears there as a synonym of *māru* "child," cf. Del. *Assyr. Stud.* 142. As remarked, *Parad.* 236, "child" was called *pitqu* (II R. 30, 48d) in the language of the Suteans (i. e. 𐎶𐎵𐎶, Ez. 23, 23).



(2). In many words *â* becomes *ê* without the influence of an adjacent *i*. Here again we distinguish two cases: (a) the words in which *â* arose from the quiescing of a guttural, and (b) the words in which the *â* does not seem to be due to the quiescing of a guttural.

(a) In Arabic we find, for instance, *kêš* "cup" for *kâš* (Hebr. כוס), *ka's*. This *kêš* is on a par with E. Syriac *rêš* "head" (ראש, Nöld. §98, C) = *râš* (cf. *râšû'a*, Senn. V 56) = *ra's*. Here Hebrew has again, as in כוס, an *ô* obscured from *â*: ראש, only in ראשית or רישית have we an *e* also in Hebrew.<sup>1</sup> Likewise *bêb* instead of *bâb*

<sup>1</sup> In some cases in Hebrew we have, instead of a quiescing *â*, apparently a consonantal *â* with preceding Shewâ and following vowel. Alongside of a form like ראש "head" and צאן "sheep," we find צאש "stench" (Am. 4, 10), which, according to the tradition, should be pronounced as a dissyllable *be'sh*, and in contradiction with the forms ראשית (Deut. 11, 12: ראשית) and ראשון (Job 8, 8: ראשון; ראשית, Ez. 36, 11; ראש, Job 39, 9 and 10; plur. ראשים, Ps. 22, 22 with quiescing *â*, we have צאר "pit," צאב "wolf," צאב "pain," ראם "wild ox," צאר "flesh" (Stade, §199b). In Arabic we have for these partly

*qatl*-, partly *qilt*-forms, cf. رَمِ ذَبِبِرْ; ثَارَ كَابَ رَأْسَ; so too in Assyrian, cf. *râšû* or *rešû* = *ra'sû*; on the other hand, *širu*, *šibu*, *šimu* for *šîru*, *šîbu*, *šîmu*. In Syriac we find both for *a'* and *i'* an *ê*, e. g. ראש "head," צאר "pit," צאב "wolf," צאב "pain," for which the Western Syrians pronounce *rîšô*, *bîrô*, *dîvô*, *kîvô*. This might indicate that the Massoretic pointing of the Hebrew words ראש, צאר, צאב is due to an artificial vocalic distraction. It seems to me very probable that these words were pronounced in Hebrew as in Assyrian ראש, צאר, צאב. In favor of the traditional dissyllabic pronunciation ראש, etc., one might think of adducing Ethiopic forms like *re'es* "head" (alongside of *râ's*); but these Ethiopic forms are themselves very obscure. According to Dillmann, *Gramm.* p. 73, *re'es* was pronounced later *rees*, *rês*; so, too, *nêna*, *nehna* "we," with long *e* and quiescing breathing, instead of *nehna* (dial. *nâhna*) = Arab. *nahnu*. This *rees* would then be on a par with Assyrian, E. Syr. ראש, while for *nehna*, *nêna* (Assyrian. *anîni*, *nîni*, *nînu*) "we" the quiescing of the *ח* in *remu* "grace" or Mand. נִתָּ "beneath" would afford a parallel. The question here arises: did *nahna* really become, with quiescing of the *ח*, *nâna* (written *nâhna*), and then, through change of *â* to *ê*, *nêna* (written *nehna*), or did they really pronounce *nehna*, *re'es* with short *ê* and following guttural? To me it seems very doubtful, although Trumpp's Ethiopic authority, *Wâlda Šeldâš*, pronounced (according to ZDMG XXVIII 531, 532) *nê-es* "youth," and *rê'eb* or *râ'h'eb* "width," as well as *nê'hna* "we" (l. c. p. 548). Praetorius's explanation of this curious phenomenon (*Ethiopic Gramm.* §16, 1, rem.) is hardly satisfactory.

"gate," belongs here, the stem evidently being באַ, an incomplete reduplication of נא "to enter."

The same change from *ā* to *ē* appears in verbal forms, e. g. יָאָכַל "he ate" (Syr. נָאָכַל) for יָאָכַל (*īākul* as the form is still spoken in modern Arabic), and יָאָמַר (E. Syr. *nēmar*, W. Syr. *nīmar*) = יָאָמַר for *īāmur* on account of the final ר. Cf. also Hebrew forms like תָּאֵתָה "she will come," Mich. 4, 8; אָהֵב "I love," Prov. 8, 17 (alongside of אָהֵב, Mal. 1, 2), וַאֲחָר, Gen. 32, 5, "I have sojourned, I tarried." Here, to be sure, it is generally assumed that the צִי is due to a contraction of צִי, as in לָאָמַר for לָאָמַר and לָאָמַר = בָּאָלְהִים. Nevertheless, אָהֵב as well as אָהֵב may very well have arisen directly from אָהֵב = *a'hab*.

In Mandaean not only א, but, as in Assyrian, also ח and ע quiesce in a preceding vowel; e. g. בִּילָא "husband," where the *y* is treated like the א in ראש, and שְׁמִית "thou didst hear," רִימָא "thunder" (Hebr. רַעַם, ψ 77, 19; 81, 8). Quiescing of the ח appears, e. g. in פָּתִית "thou didst open" = פָּתַחַת, תִּית "below" = תַּחַת, אַנִּי "we" = אַנְחִי; cf. Nöld. *Mand. Gr.* p. 16, BAL 94, 2.

(b) The cases in which the *ā*, which subsequently passed over into *ē*, does not depend on the quiescing of a guttural are relatively rare. In Arabic we find, e. g. *nēm* "he slept" for *nām*, Hebr. נָם which, according to the usual explanation, is for *\*nawam*. Since *ā* as second stem consonant frequently interchanges with א or (as in Syriac בָּהַת = בָּהַט, בָּהַט = בָּהַט, רִיחַ = רִיחַ, רִיחַ = רִיחַ) with ה, we might assume for *nēm* a form נָאם.<sup>1</sup> The same holds good for Hebrew בָּן "just" (Gen. 42, 11: בָּנִים אֲנַחְנוּ "we are true men"), E. Syriac *kēnā*, W. Syriac *kēnō*. Arabic *nēs* for *nās*, on the other hand, might be shortened from *inās*, just as אֲנָשׁ (Hebr. אֲנָשׁ, a form like אֱלֹהִים "God," Aram. אֱלֹהָא = *ilāhā*) becomes נָשׁ in Syriac, and in *lēkin* = *lākin* "however" the *ē* might be due to the influence of the following *i*, besides there was also in *lā* primitively a hamza.

Sometimes the *ē* is due to the resolution of the doubling, e. g. Syriac *gērā* "arrow" = *gārā* = *garrā*.

In all these analogous instances we have in Assyro-Babylonian an *i*; consequently its primitive pronunciation must have been *e*. For E. Syriac *rēšā* we have in Assy. *rīšu*, for E. Syr. *kēnā* (Hebr.

<sup>1</sup> Or *nēm* may be a contraction of *naim*, *na'im* = *nauim*; cf. *nimtu* "I slept" = *nauimtu*. See Grünert, *Über die Imdla* (Vienna, 1876), p. 26, 3.

kinu, יָכַל (Syr. אָנַכַל) appears, according to SFG 66, 13, as *ikul*, יָאִמַר (E. Syr. נָאִמַר, W. Syr. *nīmar*) as *imur*; the *ē* in words like *gērā* "arrow" corresponds to Assyrian *ī* in *zīru* (plene: *zi-t-ru*, II R. 62, 58) = *zōru*, *zarru*, *zar'u*, *zar'u* (Mand. זִירָא, BAL 90, 1). For Mand. בִּילָא "husband," we have in Assyrian *bīlu* (plene *bī-t-lu*) "lord," for רִימָא "thunder" *rīmu*, and שְׂמִיתָ "thou didst hear" would be in Assyrian *šimīt*. For the *e* in Mand. תִּיתָ "beneath" = *taht* cf. Assyrian *rīmu* "grace" = *rahmu*, *šīru* "morning" = *šahru*, for the *e* in Mand. פִּתִּיתָ "thou didst open" Assyrian *naptītu* "key" = *naptah̄tu* (a form like *narkabtu* "chariot").

Taking all these facts into consideration, it is evident that *ī* in Assyro-Babylonian must originally have been sounded *e*. As pointed out SFG 67, it has arisen almost throughout from primitive *ā*; only in a few exceptional cases did it develop from an *i* under the influence of a following *r*, as in *unammer* "I made brilliant" for *unammir*, *uštešer* "I directed" for *uštešir*, *umā'er* "he sent" for *umā'ir* = *\*ūmahhir*. Sometimes even a short *a* became *e* under the influence of an adjacent *e* or *i*: so, *e. g.* in the form *افتعل* of the verbs *ēṣ*, *etepuṣ* "I made" = *etāpuṣ*, or *etebir* "I crossed" = *etābir*, etc.; in a similar manner *šemā* "to hear" = *šeme'u*, *šame'u*, *šamā'u*, and *tebā* "to come" = *tebē'u*, *tabē'u*, *tabā'u*, *tabū'u*. In the majority of cases, however, the *e* is a modification of *ā*. It is true that this *ā* is generally due to the quiescing of the guttural, but the guttural had, as explained in my SFG 67, nothing directly to do with the change to *e*. At the time when *rāš* became *rēš*, or *bāl* *bēl*, the guttural had long been given up. The change of *ā* to *ē* is entirely analogous to the obscuration of *ā* to *ē* in Hebrew. I have frequently referred to the fact that Hebrew exhibits corresponding to the Assyrian *e* arisen from *ā*, an *ē* obscured from *ā*, Aramean having preserved in many cases the original *ā*. Cf. *e. g.*:

Assyrian.	Hebrew.	Aramean.
<i>imeru</i>	חָמַר	חָמָרָא
<i>šumelu</i>	שָׁמַל	סָמָלָא
<i>rešu</i>	רָאשׁ	רָאשָׁא
<i>ḡenu</i>	צָאן	עָנָא
<i>ekul</i>	יָאִכַל	יָאִכָּל
<i>emur</i>	יָאִמַר	יָאִמָּר
<i>Šarrukenu</i>	סָרְגוֹן	

It might be well to add that this *ē* instead of *δ* occurs also in Hebrew. Maltzan, in his *Reise nach Südarabien* (Braunschweig, 1873, p. 176), mentions that the Jews in Aden frequently pronounce *ē* for חולם, *e. g.* *mēri* for מורה "teacher," *mēseh* for משה and *Yēsef* for יוסף.<sup>1</sup> It is asserted that in certain parts of Russia the Jews pronounce *e*, or at least *ö*, instead of *o*. With this relation between צרי and חולם is evidently connected the fact that *y* was used to render *o* in Greek, while among the modern Jews, at least the אשכנזים, it serves to express an *e*. For America, *e. g.* they write אמעריקא, even באלטימארע for Baltimore.

In conclusion I will give a brief survey of the principal facts regarding the *e*-vowel in Assyro-Babylonian.

### III. Principal Facts regarding the *e* Vowel in Assyro-Babylonian.

1. The Assyro-Babylonian *e* is not a diphthongal *e* contracted from *ai*, but in all cases an *Umlaut* of *a*. The best transcription, therefore, would be *ä* as introduced in my BAL for the first time and subsequently adopted by Flemming in his *Nebuchadnezzar*. For practical reasons, however, the transcription *e* is preferable. If any one wishes to use the symbol *i* he may do so, provided he connects the right idea with this *i*; *i* which was frequently employed before the appearance of my SFG is certainly objectionable, being based on an erroneous assumption. In Hebrew transcriptions of Assyrian words the *e* might be rendered by קנול or חטף קנול: *ušekniš* "I subdued," *e. g.* might be written אשכנש, *erēb šamši* "sunset" ארעב שמש or אריב שמש, the קנול being pronounced as in תמקצאנה or ידן.

2. The pronunciation of this vowel seems to have been like the *e* in English *where, there*, or the *ê* in French *même, fête*. In

<sup>1</sup> Maltzan remarks, however, that this *ē* is not quite so long as צרי. He means, I suppose, that it sounds more like *ä*, the Hebrew קנול. In Aden פתח קטן is not distinguished from פתח, both are sounded alike as *a*. The title of the chief rabbis in Southern Arabia, *Mēri* (מר), is combined by Maltzan with Aramean קרמ "lord, master," and this mistake is reproduced by König in his *Lehrgebäude der hebräischen Sprache* (Leipzig, 1881), p. 38. But it is evident that מר merely represents another pronunciation of מורה. The missionary Wolf tells us that the Jews in Šan'a pronounce *Mōre*, not *Mēri*; so it seems to me there can be no doubt as to the identity of these two words. Cf. also Job 36, 22, where the LXX render מורה by δυνάστης, confounding it, like Maltzan and König, with קרמ "lord."



Hebrew we find in parallel cases an *ê* obscured from *â*, while in loan-words the *e*-vowel is rendered as a rule by יָצִיר for Assy.

*e* appears in רָסֵן, Gen. 10, 12 = *Reš-eni* (i. e. רִישׁ עֵינָא or راس

العین, BAL 110, 2),<sup>2</sup> and in תְּגִלַּת-פְּלִאֶסֶר = Assy. *Tuklat-pal-ešarra*.

Hebrew קְנוֹל is rendered by Assyrian *e* in the cuneiform transcription of the name מְנַשֶּׁה: *Me-na-si-e*, i. e. *Menasê* or rather *Mēnāshê*.<sup>3</sup>

3. The definition of *e* as being an *Umlaut* of *a* does not seem to suit some cases in which *e* developed under the influence of a following *r* or *h* out of an *i*-vowel. But even here the *e* is only a modified *a* corresponding to the Hebrew פָּתַח קָטָן or קְנוֹל in forms like יְחֻנֵּשׁ instead of יְחֻנֵּשׁ. *E* must be regarded here as a partial assimilation of the *i* to the following uvular *r*. In Hebrew an *i*-vowel is changed into a real פָּתַח under the influence of a following *r*; e. g. וַיֵּרָא "and he saw" for וַיִּרָא (Gesen. §22. 2 b, rem. 2; 5b).<sup>4</sup>

<sup>1</sup> Cf. the two Babylonian Shaphel forms in the Aramean portions of the books of Daniel and Ezra, שָׁפֵל, impf. שָׁפֵל = Assy. *uṣēib*, Šaphel of *uēbu* Hebr. עֹב (BAL. 91, 2) and שָׁפֵל Ezra vi, 15 = Assy. *uṣēl*, Šaphel of *aṣl*, Hebr. צָל; see Delitzsch's *Prolegomena*, p. 140.

<sup>2</sup> Dillmann's remark (*Genesis*, p. 186), that Sayce's identification of רָסֵן and *Reš-eni* was impossible, because the sounds did not agree, is not correct, *Reš-eni* was pronounced *Res-en* in Assyrian with a *Ḍ*.

<sup>3</sup> In the name שְׁלִמְנַאֶסֶר "Shalmaneser," אֶסֶר represents Assy. *ašarid* "prince" (II ZK 199), in אֶסֶר-חֲדָן it stands for *Ašur*.

<sup>4</sup> Cf. also the name *E-ni-il Ha-am-ma-ta-a-a*, *Eni-il Hammatā'a* or *Havvatā'a* (III R. 9, 51), i. e. Eniel of Hamath or (according to Delitzsch, *Paradies*, 278) of the country of the Hiv(v)ites (Genesis X 17); cf. KAT 106, note; COT 90. *Eni-il* evidently means "Eye of God," the same name as Ἔνυλος, mentioned Arrian II 20 as a king of Byblos, on coins עִנְאֵל (Schröder, 179, 4). In the same fragment of the annals of Tiglathpileser II (III R. 9, 54) we find *Za-bi-bi-e* as the name of an Arabic queen (*šarrat māt Aribi*), and on the following plate (III R. 10, No. 2, 30) *Sa-am-si šar-rat māt A-ri-bi*, Khors. 27 more accurately *Sa-am-si-e*. *Samsē* evidently stands for *Šamšīe*, *Šamstīe*, and *Zabīl'e*

for *Zabīlīe* or *Šabīlīe*, زَبِيَّة or شَبِيَّة and شَمِيَّة, so the cuneiform *i* or *e* expresses here again an *ä*-vowel or *Umlaut* of *a*. In the Arabic names *Uāte* (var. *Ḥayta'u*) and *Isamme'a* (يَسْمَع) *e* represents the pronunciation of an *i* before a guttural (as in Hebr. יְחֻסֶר = יְחֻסֶר); see my *Wätehen-Hazael* (Chicago, 1885), p. 6.

<sup>5</sup> Cf. also the name of the king of Ellasar (Genesis, XIV 1), אֶרִי־אֶחָיִיךְ = *Eri-Aku*, *Äriäku* (Delitzsch, *Paradies*, 224; Schrader, COT 120, below).

4. In some cases the original *a* is found alongside of the *Umlaut* *e*: e. g. *rāšū'a* "my head" instead of the ordinary *rešu*; *epāšu* "to make," TP VII 74, instead of *epešu*; cf. *ušāšib* and *ušešib* "I caused to dwell," *ušāziz* and *ušeziš* "I erected," *arratu* and *erritu* (IV R. 45, 33) "curse," *etanappašū* and *etenippušū* "they made." The shortened form of the plural ending of the masculine substantives appears as *e*, e. g. *šarre* "kings," *šame* "heavens," *me* "waters"; in the names of the tens the primitive *ā* is preserved, *ešrā* "twenty," *šilāšā* "thirty," *erba'a* "forty," *hanšā* "fifty," like Ethiopic 'ešrā, šalāsā, arbe'ā, hamsā. *Ā* in these forms is a shortened form of the plural ending *āni*, the change of *ā* to *e* being due to epenthesis of the final *i*. The name of the father of *Uktin-zer* "Χιζηνος," given as *Amukkānu* in II R. 67, 23 (COT 226) may be derived from *amūqu*, the primitive form of *emūqu* "power."

5. It is difficult to state exactly under what conditions *a* is changed to *e*. In general we can say that *ā* due to the quiescing of an א or א (i. e. א or א) is preserved in many cases, while *ā* due to the quiescing of an א, א, א (i. e. א, א, א) becomes *e* as a rule. The impf. Qal of אכל (אכל) "to eat," e. g. is *ekul*, *tākul*, *tākul*, *tākul*, *ākul*; *ekulā*, *ekulā*, *tākulā*, *tākulā*, *nākul*. The same forms of אר (ערב) "to enter" are: *erub*, *terub*, *terub*, *terubī*, *erub*; *erubā*, *erubā*, *terubā*, *terubā*, *nirub*. The participle Qal of אכל is *ākilu*, the part. of אר *eribu*, the imperative forms of the two verbs are *akul* and *erub*, the Shaphel imperfects *ušākil* and *ušerib*. The infinitive Qal of the verbs mediae א or ה has an *ā* between the first and third stem-consonants, e. g. *mādu* "to be much" (מאד), *nādu* "to be prominent" (נהד); the infinitive of verbs mediae ה has *e*, e. g. *belu* "to rule" (TP 75). אח "brother" appears in Assyrian as *ahū*, חם "father-in-law" is *emu*. The feminine to *ahū* is *ahātu*, the feminine to *emu* *emētu*.

6. Initial *e* is often, especially in the Neo-Babylonian texts, more accurately indicated by a prefixed *e*, e. g. *e-im-ga* "wise," *e-ik-du-ti* "strong ones," *e-ip-še-e-ti* "deeds" for *emqa*, *ekdūti*, *epšēti*, since there exist no characters expressing a syllable *em*, *ek* or *ep* in distinction from *im*, *ik* and *ip*.

7. The *e*-vowel was primitively throughout distinct from the

*i*-vowel, but in the course of time it was confounded with *i*, as in Western Syriac. The characters for *e* and *i*, therefore, are often used interchangeably. In certain cases, however, the historical orthography with *e* was always preserved. In *scriptio plena* *i-e* may be written instead of *e-e* (as in *ne-e-ru*, *še-e-pu*, *be-e-lu*, *te-ni-še-e-ti*, *me-e*, *ša-me-e*, etc.). *Bi-e-lu* is *bêlu* as well as *be-e-lu*. Frequently the *e*-vowel is written *defective*, e. g. *ri-šu* instead of *ri-e-šu*, *ši-nu* instead of *ši-e-nu*. As there are no special signs for *re* and *še*, the characters *ri* and *ši* represent here the syllables *re* and *še*.

8. The *e*-vowel as *Umlaut* of *a* is different from the diphthongal *e* contracted from *ai*, the latter being written as a rule *i-i* like *î*, not *i-e* or *e-e* as the *ä*. There are no special characters in the cuneiform writing either for diphthongal *e*<sup>1</sup> or for diphthongal *o*<sup>1</sup>. As I remarked, ASKT 166, §10, Assyrian script makes no difference between the vowels of נִיר "yoke" and בֵּית "house," nor between the vowels of שִׁים "garlic" and שֹׁר "bull." Both are written alike *ni-i-ru*, *bi-i-tu*; *šu-u-mu*, *šu-u-ru*. I believe, however, that *ni-i-ru* was pronounced *ntru*, *bi-i-tu* on the other hand *bêtu*, *bêthu*; similarly *šu-u-mu* "garlic" *šumu*, but *šu-u-ru* "bull" *šoru*. We might introduce *î* and *ô* as a special notation for this diphthongal *e* and *o*, writing *bi,îtu*, *šô,ru* in distinction from the vowels in *ntru* and *šumu*. We must distinguish three different vowels: the vowel of רִישׁ (= ראש) "head," the vowel of בֵּית (= bait) "house," and the vowel of words like נִיר "yoke." I indicate these three different vocalic sounds in accurate transcrip-

<sup>1</sup> I do not know of an example for the rendering of a diphthongal Hebr. *e* in Assyrian. The name בְּנֵי-בָרְק, a village in the tribe of Dan, on the road from Joppa to Jerusalem, mentioned once in the Old Testament (Josh. 19, 45) appears, Col. II 66 of the Sennacherib Prism, as *Ba-na-a-a-Bar-ga*. Some Assyriologists believe that we ought to read *Banaibargā*. I think *Ba-na-a-a* should be read *Banā'a*, expressing a form בְּנֵי, the *status emphaticus* plur. of בֶּן "son" in Aramean. Cf. Gesenius, §116, 6, rem. b, foot-note 2.

<sup>2</sup> *O* in foreign names is rendered by *u* in Assyrian. Cf. *Akkā* = עַכְכָּא, *Asdādu* = אַשְׁדּוֹד, *Udūmu* = אֲדוּם, *Iappā* = יַפּוֹ, *Isgallāna* = אִשְׁקָלָן, *Amqarrāna* = אִמְקָרָן or rather עִקְרָן\* (Ἐκκαρών), *Hirāmu* = חִירוֹם (Εἰρωμος), *Hilbānu* = חִלְבָּן (Χαλμβών), *Šidānu* = צִידוֹן, *Puqādu* = פְּקוֹד, *Ba'ali-šarāna* = בַּעַל-צַפּוֹן, *Magiddā* = מַגִּדּוֹ (Μαγεδδών), *Mā'ab* (alongside of *Mā'ab*) = מוֹאָב, *Nikkā* = נֶכֶד (Νεκός), *Pir'u* = פִּרְעָה, *Šābitu* = שׁוֹבֵת, *Ūnu* (V 2, 23) = אֵן or אִן (Coptic ΩΝ) Gen. 41, 50; 41, 45; 46, 20; *Aduniba'al* = אֲדֻנִּיבַעַל\* (cf. Hebr. אֲדֻנִּיָּהוּ), *Tuba'alu* = Εὐθὺβαλος, Ἰθὺβαλος (cf. אֲתֻבַּעַל, 1 K. 16, 31), *i. e.* אֲתֻבַּעַל.

tion by *e* (ä), *i*, and *ı*, thus writing *reš* (*räš*) "head," *bi* "house," *nir* "yoke," or in Hebrew characters נִיר, בֵּית, ראש.

9. In most cases the Assyrian *e*-vowel is the *Umlaut* of a long *ä*, due to the quiescing of an *ä*, no matter whether the *ä* corresponds to an *ä*, *o*, *u*, *h*, or *g*. Cf. e. g. *rešu* "head," *šumelu* "left," *ekul* (for *äkul*, SFG 21, 1) "he ate," *ehuz* "he took," *himetu* "cream," *hišetu* "sin"; *šelibu* "fox," *belu* "lord," *ebir* "I crossed," *erub* "I entered," *ušerib* "I caused to enter"; *remu* "grace," *šeru* "morning," *pentu* "coal" (for *pemtu*, פחמ) = *ra'su*, *šuma'lu*, *ia'kul*, *ia'huz*, *hima'tu*, *hiša'tu*; *ša'labu* (ثعلب), *ba'lu*, *a'bir*, *agrub* (أغرب), *ušagrib*; *rahmu*, *šahru*, *paḥmatu*.

10. Initial *e* in Assyrian frequently corresponds to a *h*, *ä* or *ä* in the cognate languages. So we have, e. g. *eqlu* "field," *emu* "father-in-law," *eššu* "new," *eburu* "friend," *ebūru* "union," *eldu* (for *ešdu*) "harvest," *eklitu* "darkness" for *haqlu*, *hamu*, *had(a)šu*, *habru*, *habūru*, *haš(a)du*, *haklatu*; with *ä* and *ä*, i. e. *y*: *epru* "dust," *enzu* "goat," *ezzu* "mighty," *emūtu* "union," *erpu* and *erpītu* "cloud," *ešrā* "twenty," *elī* "upon," *ebir* "cross!", *emid* "place!", *erub* "enter!", *ešūtu* "darkness" = *ap(a)ru*, *'anzu*, *'az(i)zu*, *'amūtu*, *'arpu*, *'arpatu*, *'ašrā*, *'alāi*, *'abir*, *'amid*, *garub*, *gaṭautu*.

With *ä* the change from *a* to *e* is not so common, but we have, e. g. *eršitu* "earth" for *aršatu*, femin. to *أَرْض*, *erba'ā* "forty" for *arba'ā*, *enšu* "weak" for *an(i)šu*, *erritu* "curse," instead of the ordinary *arratu*.

Even after initial *ä*, *ä* and *ä* occasionally remains unchanged, as in *alibu* "sweet milk" (حليب), *annu* "grace" (חֲנֹן); *agalu* "calf" (عجل), *adi* "until" (עַד), *atūdu* "he-goat" (عُتُود), *agrabu* "scorpion" (عقرب), *aribu* "raven" (عَرَب).

This modification of the *a*-sound after an initial *h* or *h* might be compared with the pronunciation of the *فتح* after initial *عين* in the Cairo dialect as described by Spitta. According to



Spitta (p. 38, below) words like *على* are pronounced in Egypt 'äly

*عسل* "honey," 'äsal, *عالم* "scholar," 'älim, *عادل* "righteous," 'ädil, etc. Cf. also Ethiopic 'ešrā (Arabic 'iśrāna) instead of 'ašrā "twenty," *ebn* "stone" for *abn*, *elf* "(ten) thousand" for *alf*.

11. Very often the Umlaut of *a* to *e* is based upon a vocalic assimilation to an adjacent *e* or *i*. Here we must distinguish six different cases:

(a) *Ā* becomes *e* under the influence of a preceding *e*, as in *emetu* "mother-in-law" for *emātu* = *hamātu* (according to the preceding § 10), *remenū* "merciful" for *remānū*, *rāmānū*, *rahmā-naju* (رحماني), *belēti* "ladies" for *belāti*, *epšēti* "deeds" for *epšāti*, plur. to *epištu* for 'apīštu, a form like *napištu* "soul." Cf. further *rešēti*, *terēti*, *mešrēti*, *tenišēti*, *neribēti* and the infinitive Qal of the verbs primae *y*: *epēšu* "to make" for *epāšu*, *emēdu* "to place," *erēbu* "to enter," *ekēmu* "to take," *etēqu* "to proceed," *ešēdu* "to cut off."

(b) *Ā* becomes *e* under the influence of a preceding *i*, e. g. in the form *qilāl*: *imeru* "ass," *pītequ* "child" for *imāru* (حمار), *pītaqu*; in the feminine plural ending *āti*, e. g. *girreti* "roads," *salīmeti* "salvation," *šineti* "them" = *girrāti*, *salīmāti*, *šināti*.

(c) Short *ā* becomes *e* under the influence of a preceding *e* when it has the accent: e. g. *etēbir* "I crossed" = *etābir* (a'tābir), *etēpuš* "I made" = *etāpuš* (a'tāpuš), *etēl* "I ascended" = *etāl* (a'tālii), *eterub* "I entered" = *etārub* (a'g'tārub). In cases like *etenippušu* "they made" for *etanappušu*, the *ta* was originally accented, the form *افتعل* being a secondary formation from *افتعل* with accented infixed *tā*.

(d) Under the influence of an *i* a preceding *ā* may become per epenthesis *e*: e. g. (α) in the Shaphel forms *ušekniš* "I subdued," *ušemqit* "I threw down," *ušeškin* "I made," *ušeeklil* "I completed," *ušemqil* "I caused to find" for *uśakniš*, *uśamqit*, etc.; (β) in the Iste'al forms: *ilteq* "he took," *apteḥ* "I closed," *ipteqid* "he appointed," *aqterib* "I approached," *arted* "I marched," *luptehir* "I gathered" for *iltāqih*, *aptāhi*, etc.; (γ) in Pa'el forms: *urepiš* "I enlarged," *ukeniš* "I subdued," *unekis* "I cut off," *usehip* "I prostrated" = *urāpiš* or *urappiš*, *ukāniš*,

*ukanniš*, etc. (cf. the epenthesis of the *i* in Ethiopic forms like *ifēšēm*, *išfēšēm* for *iufēšim*, *iufāšim*, *iufāšsim*);<sup>1</sup> (δ) in the present Qal of verbs tertiae infirmae, as *išem* "he hears," *iṭēh* "he approaches," *išes* "he speaks" for *išdm*, *iṭdh*, *išds*; (ε) in the first pers. sing. of the impf. *i* Qal, as *eqšir* "I joined," *eptiq* "I built" = *aqšir*, *aptiq* (Flemming, p. 29), cf. the הָפַח in Hebr.

אָפַח or אָפַח. In all these cases the *a* seems to have had the accent: *ušekniš*, *išém*, *illéq*, *urépiš*, *éptiq*. In words like *Tešritu* "Tishri," *tešlitu* "prayer," *tesbitu* "supplication," the *ta* may originally have been accented, *tešlitu* standing for *tāšlijatu* (تصليّة), *tešritu* for *tāšrī'atu*, *tesbitu* for *tāsbī'atu* from the stem טָבַע

(Assyr. *subbū*, or with partial assimilation of the *b* to the preceding *s*, *suppū*), Hebrew שָׁבַע or rather הִשְׁבִּיעַ "obtestari," I K. 22, 16.

(e) Unaccented *ā* under the influence of a following *e* becomes *e*. Of *ileq* "he takes" = *ilāq*, the 2 p. is *teléq* instead of *taléq*, *taldqih*, so too *teteh* "thou approachest" for *tateh*, *taṭdh*, and *ertedi* "I marched" for *artedi*, *artādi*. The same change is witnessed in the infinitive of the verbs tertiae *y*, e. g. *šemā* "to hear," *šebā* "to be satisfied," *tebā* "to come." Similarly the infinitives of פָּתַח "to open," לָקַח "to take," נָסַע "to proceed," נָסַע "to wash," חָפַע "to destroy," נָחַ "to be angry," should be read *petā*, *leqā*, *nesā*, *mesā*, *hepā*, *zenā*, not *pith*, *liqā*, etc. The primitive form of *šemā* "to hear" is *šamā'u*. This became on account of the guttural *šamē'u*; the *ē* of the second syllable then changed the *a* of the first syllable into *ē*, as in *teleq* for *taléq*, and *šemē'u* was finally contracted to *šemā*.

(f) While accented *ā* after a preceding *e* becomes *e*, unaccented *ā* becomes *i* under the influence of an *e* in the preceding syllable: e. g. *belit* = *belat*, constr. of *beltu* "lady," *šelibu* "fox" = *šelabu*, III R. 15, 16 b; *eršilu* "earth" = *aršatu*, *erritu* "curse" = *arratu*; *ellitu*, *ebbitu*, *ezzitu*, feminine forms to *ellu* "pure," *ebbu* "clean," *ezzu* "powerful"; *erpitu* "cloud," fem. to *erpu* (cf. on the other hand, *urpatu* in the same meaning, where the *a* remains unchanged), *eklitu* "darkness" = *haklatu*, *rebitu* "broad way" = *rebatu*, *rahbatu*, *rahābatu*; *eqil*, *epir* = *haqal*, 'apar, construct states of حقل "field" and عَفْر "dust"; *neribu* "straits" = *nerabu*, *nağrabu*; *metiqu* "march" = *metaqu*, *ma'taqu*; *medilu* "bolt" = *medalu*, *ma'dalu* [cf. μάγδαλος]; *mesiru* "band" = *mesaru*, *ma'saru*;

<sup>1</sup> See, however, Praetorius' *Ethiopic Grammar*, §§39-41.

*ešerit* = *ešerat*, 'ašarat, constr. state of עשרה "ten," *tenešit* "man-kind," constr. state of תאנש.

Cases in which the *a* is preserved like *šelabu* "fox," *belat* "lady," *elamu*, fem. *elamtu* "high," *epartu* (V R. 28, 68c), "garment," *mekaltu* "water reservoir," are relatively rare. In *enah* "he settled" or "it fell to ruins," the preservation of the primitive *a* is due to the following guttural.

I trust that the above statements sufficiently establish the existence of an *e*-vowel in Assyrian, being an *Umlaut* of *a*, and different from both the ordinary *i*, *ī* and the diphthongal *ī* or *ē*, contracted from *ai*.

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[April, 1887.]

## II.—*QUE, ET, ATQUE* IN THE INSCRIPTIONS OF THE REPUBLIC, IN TERENCE, AND IN CATO.

### I. INTRODUCTORY.

In preparing the following paper I have made the inscriptions the central point of investigation, using Terence and Cato chiefly by way of comparison and contrast, as convenient representatives of poetry on the one hand and prose on the other.

Since the publication of the *Corpus Inscriptionum Latinarum*, Vol. I, other inscriptions dating from republican times have been discovered and edited in Ritschl's Supplements, in the *Hermes*, and in the *Ephemeris Epigraphica*. It was my original intention to embody the conjunctions *que, et, atque* from all of these in this paper, but I have as yet been able to collect only those from the first volume of the *Corpus* and from the *Ephemeris Epigraphica*, the last mentioned presenting only the one instance of which I have spoken in the third division of this paper. The additions which might be made from the other sources are very few, and they could not make any material difference with the results.

In Cato I have found it necessary to refer to pages and lines, instead of chapters and sections, as a section often includes many instances of the conjunctions, and there would be no convenient way of designating which particular one was referred to in each case. In doing this I have used Keil's edition of *de Agri cultura* (Leipzig, 1882), and Jordan's collection of the fragments of Cato (Leipzig, 1862). For Terence I have used the standard edition of Umpfenbach.

This paper is intended to be used side by side with the literature that has hitherto appeared on the copulative conjunctions, and I have, accordingly, introduced but little from other papers into my own. I have quoted them, however, not infrequently, for the purpose of modifying or correcting some of their statements. Where I have adopted the views or statements of others, credit is duly given in the foot-notes or in parentheses.

Throughout the paper C. represents the first volume of the *Corpus Inscriptionum Latinarum*.



Sentences may be put together in connected discourse in two ways, paratactically or hypotactically. They may be ranged side by side, each occupying a position equally prominent with the others, leaving their connection and relative importance to be inferred from the nature of the thoughts; or they may be reduced to syntactical unity by grammatical subordination. Again, in the former case they may be left wholly without a connective, or they may be joined together by what have been called the "paratactic conjunctions." The most common form of such parataxis is that of copulation, and it is with the particles which find application here that the present paper has to do. These are *et*, *que*, *atque* (*ac*). Of these three conjunctions *que* is of the most ancient formation, and is the only one found in those inscriptions which are prior to the Second Punic War (comprising the Pars Prior of the first volume of the Corpus), with the exception of "*Erinie et . . .*" in a fragment (C. 182) and *atque* in one of the Scipio inscriptions (C. 33).

In the inscriptions under consideration *atque* (*ac*) is comparatively rare,<sup>1</sup> though it occurs on earliest and latest monuments alike, and seems to be quite equally distributed over all periods and classes of inscriptions, appearing, for instance, in the epitaph of P. Cornelius Scipio (C. 33), then three times in the S. C. de Bacchanalibus (C. 196, B. C. 186), once in the Lex Agraria (C. 200, B. C. 111), three times in the Lex Rubria (C. 205, B. C. 49), and five times in the tituli.

In all but three instances<sup>2</sup> the word following *atque* begins with a vowel. In the three exceptions it begins with m, p, s, respectively. The contracted form *ac* is not found earlier than the Lex Antonia (C. 204, B. C. 71), and occurs only seven times in all, once before each of the letters d, f, m, n, p, and twice before s.<sup>3</sup>

The examples of *atque* (*ac*) in the inscriptions are not numerous enough to afford sound basis for comparison with the use elsewhere. But it is interesting to note, in this connection, that Cato uses *ac* only three times,<sup>4</sup> once before each of the letters m, v, d, while he uses *atque* (91 times in all) indiscriminately before any letter (vowel or consonant) except u.

<sup>1</sup> *Atque* 13 times, 9 times with copulative force; *ac* 7 times, 6 times with copulative force.

<sup>2</sup> C. 196, 19, *atque mulieres*; 205, I 18, *atque sei*; 1480, *atque propinqueis*.

<sup>3</sup> C. 204, I 20, *ac ne*; 205, II 47, *ac sei*; 1007, 1, *ac pellige*; 1008, 3, *ac finem*; 1008, 9, *ac s.*; 1008, 14, *ac v.*; 1012, 7, *ac m.*

<sup>4</sup> De Agr. cult., ch. 41, 1, *ac malorum*; Fragmenta (Jordan), p. 36, 8, *ac vicissim*; 66, 9, *ac ducentis*.

In contrast with Cato, Terence has a distinct use for each form of this conjunction, viz. *atque* before vowels and before *h*, and *ac* before consonants. Of the 210 instances of *atque* in Terence there are only 7 exceptions to this rule, *atque* being used once before each of the letters *g* and *c*, twice before *l*, and three times before consonantal *u*. Of *ac* there are 66 instances in Terence, occurring, as elsewhere, only before consonants. It is in most cases employed even before the letters just given where *atque* sometimes occurs. Dräger says: Alle übrige Beobachtungen sind werthlos, ausgenommen etwa die, dass Plautus *ac* nicht vor *q* stellt. He might have added that Terence also does not allow *ac* before *q*.

The most common of the copulative conjunctions are *que* and *et*, and between these two the inscriptions present striking differences. In the legal enactments here preserved, *et* is avoided and *que* is used indiscriminately in all connections. This is clearly seen in the Lex Agraria (C. 200), where *que* appears 46 times and *et* only once. Again, in the Lex Agraria Repetundarum (C. 198), *que* is used 39 times and *et* only 9. In the Lex Cornelia (202) *et* does not occur at all, while *que* appears 25 times. In the laws, decrees and legal forms recorded in the inscriptions and comprising in the Corpus Nos. 196 to 198, 200, 202 to 211, there are, in all, 210 instances of *que* and only 43 of *et*. Following is a table showing the number of times that *et* and *que* occur in each of these:

C. 196	De Bacchanalibus . . . . .	<i>que</i>	5	<i>et</i>	0
197	Lex Reperta Bantiae . . . . .		4		2
198	Lex Acilia Repetundarum . . . . .		39		9
200	Lex Agraria . . . . .		46		1
202	Lex Cornelia . . . . .		25		0
203	S. C. de Asclepiade . . . . .		5		2
204	Lex Antonia . . . . .		22		3
205	Lex Rubria . . . . .		23		7
206	Lex Julia Municip. . . . .		37		18
207	Fragment . . . . .		1		1
208	" . . . . .		2		0
209	" . . . . .		1		0

This remarkable preponderance of *que* over *et* led me to suspect that there was an attempt to make *que* the universal copulative conjunction in the laws, and that, where *et*, *atque*, or *ac* occurs, the

use of *que* could not, for some reason, be allowed. With this possibility in view I have examined all the instances of *et*, *atque*, *ac* in the legal enactments recorded in the inscriptions and have found much to favor the hypothesis.

In the Lex Acilia Repetundarum *et* occurs 9 times. In three instances the phrase is *et unde* (lines 26, 27, 28). Here the use of *que* would necessitate appending it to short e, which I have elsewhere shown is not allowed.<sup>1</sup> It would also afford the possibility for confusion with the adverb *undique*. In another case (32) we have *et, quom*, where the clause introduced by *quom* is thrown in parenthetically and the use of *que* would improperly incorporate it into the context. Again (34), *et si*. There was, for some reason, an aversion to appending *que* to *si*.<sup>2</sup> It is never allowed in the inscriptions, *et* and *ac* always being substituted.<sup>3</sup> Again, in 53, *et in*. There was a similar aversion to appending *que* to *in*, as I have further on in this paper pointed out. This may have been because *inque* would have coincided in form with the verb. *Que* could not have been appended to the object of the preposition, as that was of very rare occurrence in early times, and it was not allowed at all in the inscriptions, or in Plautus (Ballas, Gram. Plaut., Spec. I, p. 19). Thus, in six of the nine instances there is evident reason for avoiding *que*.

In the Lex Agraria there is only one *et*,<sup>4</sup> and that is another case where *que* would have made *inque*.

In one of the two cases in the S. C. de Asclepiade we have *et ad*. *Adque* might have been mistaken for the conjunction. There was, too, at all periods an aversion to appending *que* to this preposition (Schmalz, Lat. Synt. §170).

In the Lex Antonia there are three instances of *et*, but two of them connect proper names opposed to each other (lines 19, 21), *inter Romanos et Termenses*. Here separation and opposition are to be understood and *que* would be manifestly inappropriate. In the other case (29) we have *et, quo*, to distinguish from *quodque*, *quodque*.

In the Lex Rubria there are seven instances of *et*. Three of them (11, 50, 27) are followed by *sei*, and are used, as above pointed out, to avoid *seique*. Two others (7, 8) are followed by

<sup>1</sup> See third division of this paper, "Words in final *z*."

<sup>2</sup> Possibly because, in the popular pronunciation, *sique* might in some cases have become *sic*; cf. *neque*, *nec*.

<sup>3</sup> C. 205, I 11, *et sei*; I 50, *et nisei*; II 27, *et sei*; II 47, *ac sei*; 628, *et sei*.

<sup>4</sup> C. 200, 30.

the preposition *a*, *ab*. Dräger (Hist. Synt. II, p. 37) has already pointed out that the language, at all periods, had an aversion for appending *que* to this preposition. In (42) *et municipium*. The language at no period allowed, with any freedom, the appending of *que* to words of five or more syllables.<sup>1</sup> The laws under consideration offer but one such instance.<sup>2</sup> In another case (45) we have *et in*, again to avoid *inque*. This accounts for all of the 7 instances.

The Lex Julia Municipalis offers the large number of 18 instances of *et*. But 4 of them are with relative pronouns which, if *que* had been used, would have given rise to such ambiguous forms as *quaque*, *quoque*, etc.<sup>3</sup> Then, from analogy with the singular, it is not surprising to find *quorumque* avoided in line 35 (*et quorum*) and *quarumque* in line 60 (*et quarum*). Another is *et quot* (146), to avoid *quotque* (similar to *quodque*). Another (39) would have formed *inque*; another (67) *aque ab(s)que*. Another (15) is followed by a parenthetical clause, which *que* would have bound too closely to the context. Again, in (29) *inter aedem sacram et aedificium locumve publicum*, where the two substantives are opposed to each other. Another similar use of *et* occurs in the same line, but with repetition of the preposition: *inter aedem sacram et inter aedificium privatum*. *Interque* is, moreover, a rare combination, not occurring in the inscriptions or in Caesar, who uses only *atque* with *inter* (Ringe, Zum Sprachgeb. des Caesar, p. 19). In 157 *et* is used adversatively (or where we should more naturally use an adversative conjunction). This accounts for 14 out of the 18 instances.

In S. C. de Bacchanalibus, the Lex Cornelia, and in the fragments numbered 208, 209 in the Corpus, *et* does not occur at all.

*Atque* and *ac* are used only 4 times in the inscriptions recording laws, with copulative force. In two of them (196, 26 and 28) *atque utei* may have been used to avoid confusion with the form of the adverb *utique*,<sup>4</sup> and in 204, I 20, *ac ne locenter*, to avoid the ambiguity arising from *neque*.

To sum up, then, of the 47 instances of *et*, *atque* (*ac*) in these legal documents, 33 of them may very probably have been used to avoid the confusion which *que* would have occasioned with other words, and to avoid unusual combinations. The only instances which remain to be accounted for are: (1) *et is*, *eam*, *eum*,

<sup>1</sup> Dräger, Hist. Synt. II, p. 37, §3.

<sup>2</sup> C. 200, 93, *possessionesque*.

<sup>3</sup> 5, *et quae*; 14, *et quo*; 36, *et quo*; 35, *et quo*.

<sup>4</sup> *Uti + que* occurs in the same inscription. Despite occasional exceptions there was undoubtedly a general tendency to avoid such ambiguous forms.



eos, in C. 197, 21; 198, 53; 198, 76; 206, 13; 206, 157; 207; (2) et causam, C. 198, 32; (3) et quantum, C. 198, 48; (4) et eidem, C. 197, 19; (5) et de, C. 203, 5; (6) et praetor, C. 206, 10; (7) aed. et IIII vir, C. 206, 50; (8) et rationem, C. 206, 147. A closer study of the language would probably reveal other similar reasons for the use of *et* and reduce still more these 14 remaining cases where *et* seems voluntarily chosen as connective.

So much for those inscriptions which record legal enactments. As soon, however, as we examine the others, there appear important differences in the use of these conjunctions. The tituli, the glandes, the tesseræ consulares, in fact all the inscriptions posterior to the Second Punic War, except those recording laws, decrees, etc., show, on the whole, a preference for *et*. These comprise the second, third and fourth sections of the Pars Posterior of the Corpus, or from No. 212 to 1499 inclusive (exc. 627, 628), and show a total of *que* 108 and *et* 158. Some of these, however, are in legal form, or in connection with legal forms, and in such cases there is a distinct return to *que* as the connective. For instance, No. 577 of the Corpus (Lex pariete faciendo) has 16 instances of *que* and only 5 of *et*, one of these (2, 18) being followed by a word ending in *ē*, and another by a word of six syllables (38, et duovirialium). No. 603 (Leges aedis Jovis, etc.) has 9 instances of *que* and none at all of *et*.

In general, then, *que* is preferred only in legal forms, while elsewhere *et* is the more common connective. The statement in Harpers' Dict., credited to Dräger, that *que* is preferred in archaic language to *et* is, as far as the inscriptions are concerned, inexact, and should be modified so as to apply only to those inscriptions prior to the Second Punic War and to legal language.

This preference for *que* as connective in legal documents remained in classical times. Cicero, for instance<sup>1</sup> (Phil. 14, 36), in framing a Senatus Consultum, uses *que* 23 times, *et* only 3 times (instead of twice, as Dräger says), and *atque* only once (Dräger says not at all). In two of the instances of *et* the following word ends in *ē*: existimare et iudicare,<sup>2</sup> salute et liberate; and *atque* is followed by *ita* (*itaque* would be ambiguous); all of which goes to strengthen the hypothesis, above laid down, that *et* was used only where *que* would have been impossible. Elsewhere Cicero shows

<sup>1</sup> Dräger, Hist. Synt. II, §314, p. 34.

<sup>2</sup> In the inscriptions, infinitives are always joined by *que*. In Cicero's time the final *e* had become fixed as short, and so, as we should naturally expect, *que* is avoided and *et* used in its stead.

a decided preference for *et* (e. g. Pro. Rosc. Am., *et* 269, *que* 121, *atque* 81, *ac* 47). That the same preference for *que* in legal language holds good for imperial times is clearly shown in the Lex regia de Vespiani imperio, in which *que* is continually used in all connections, while *et* and *atque* are not used at all, and *ac* only once.<sup>1</sup>

## II. SIGNIFICATIONS OF *Que*, *Et*, *Atque*.

Hand, in his Tursellinus, opens his treatise on *et* with this sentence: Notiones et sententiae aut coniunguntur simpliciter, aut adiunguntur accessione aut iniunguntur aequatione, applying these words to *ei*, *que*, and *atque* respectively. It is, however, impossible, as Spitta remarks,<sup>2</sup> to formulate a rule which will universally hold. Each author has peculiarities of his own in his use of the copulative conjunctions. Plautus, for instance, while in general assigning each particle its peculiar province, still uses them very often indiscriminately.<sup>3</sup> Seneca, who depended for effects not so much upon a well-rounded whole as upon the individual charm of his short incisive sentences, prefers *et* except in comparatively rare cases. Klammer<sup>4</sup> finds that, in his letters, Seneca uses *et* 3500 times, while *que* occurs only 550 times, *ac* 350, *atque* 100. Curtius, on the other hand, seems to have used *et* and *que* with about equal frequency.<sup>5</sup> Legal language offers the other extreme. A law is looked upon as one closely connected whole and its provisions are accordingly linked together with *que*.

There is nothing in the nature of *et* and *que* to force the use of one invariably in a certain connection and the other in a certain other connection. Grammars tell us that *et* connects in the most general way, without any additional signification whatever, while *que* implies that the things belong closely to one another and that the second member completes or extends the first. But there is no reason why the things thus connected by *que* cannot be conceived of each by itself and connected by *et*. Again, if two things are closely related to each other, and are set side by side, the use of *et* cannot interfere with the relation between them; they will be quite as intimately associated as when connected by *que*. When, in C. 547, exemplum a has Atestinos et Patavinos, while exemplum b has Atestinos Patavinosque, we are not conscious of any real difference between the two, and must regard the

<sup>1</sup> Dräger, Hist. Synt. II, §314, p. 34.

<sup>2</sup> De Taciti in componendis enuntiatis ratione, pars prior, p. 39.

<sup>3</sup> Ballas, Gram. Plaut. Spec. I, de particulis copulativis, p. 3.

<sup>4</sup> Animadversiones Annaeanae Grammaticae, Bonn, 1878, p. 2.

choice of connective simply as a matter of taste. With this may be compared the example given by Schmalz<sup>1</sup> from Tac. Ann. I, 1, Tiberii Gaiique et Claudii ac Neronis, where the connectives seem chosen quite arbitrarily. But in enumerating the parts of a whole, where each is distinct in itself, the associations of *que* would make this particle manifestly inappropriate. So when Varro (Ling. Lat. 8, 1) says: quod est homo ex corpore et anima, he was allowed no choice of connectives.

Many have made the mistake of assigning to each of these particles various meanings. For instance, Ballas (De particulis copulativis, p. 16, 6), commenting on Plaut. Amph. 15: vicit Perduellis et domum laudis compos revenit, says that *et* here has the force of *et ideo*. He has merely compared the parts connected and made *et* responsible for the result. So Dräger (Hist. Synt. II, p. 65, §317) says: *et* so wohl als *atque* dient zur Betonung des Folgenden. This seems to me wholly wrong. The part added may be emphatic, but *et* has nothing to do with making it so. It would be quite as logical to say that, in the English phrase "go and see," "and" means "in order that," because the latter verb expresses the purpose of the former. Take, for instance, Ter. Adelphoe 648, opinor et certo scio, where Dräger and others would assign an emphatic meaning to *et*. Such a meaning is assigned to it only because, in this particular case, the words following *et* are more emphatic than those preceding. If they happened to be less emphatic, one might equally well claim for *et* the opposite meaning. *Et*, in fact, when used to connect words and clauses, never means more than simple *and*. It may be preferred where the parts connected have certain relations to each other, and these relations may often be more clearly brought out in translation by an additional word, but the relation is not expressed by the conjunction itself.<sup>2</sup> The same is true of *que*; though implying a closer union, it by no means expresses any of the varied relations which the added notion may have to the preceding.

### III. *Que* AND WORDS IN FINAL Ė.

It is well known that *que*, in classical Latin, is not appended to words ending in short e. To this there is, according to Harant

<sup>1</sup> Lat. Synt. §175. Poets and later prose writers allow a free interchange of *et*, *atque*, *que*; cf. Reisig, Lat. Sprachwissenschaft, p. 195, §232 (406c).

<sup>2</sup> Certain phrases may become fixed, and custom may favor the use of but one connective in such phrases, e. g. senatus populusque Romanus. But here again the occasional use of *et* shows that no real difference in meaning is felt between them; cf. Cic. Verr. II 90, senatus et populus Romanus.

(*Revue de Philologie*, IV 1, pp. 25-9), no exception in Sallust, Velleius Paterculus, Q. Curtius, Pliny the younger, Florus, Justin, Cicero (orations), nor in Catullus, Vergil, Ovid, Phaedrus, Persius, Juvenal. In Varro the only exceptions are in quotations. In each of the authors Terence, Horace, and Caesar there is one exception; in Columella, two; Propertius, two; Tibullus, three; Cato, four (beneque four times); Nepos, five. The inscriptions, at first sight, seem to violate this rule, but only in the case of the active infinitive of verbs. This seems all the more striking when we consider the aversion elsewhere to attaching it thus to the active infinitive, even in authors who allow it after short e in other classes of words (see Dräger, *Hist. Synt.* II, p. 43). None of the *prose* writers examined by Harant, above referred to, allow it in this position with the single exception of Cato, and he offers but one instance (*de Agri cultura*, Keil, p. 98, 1, *cenareque*); and the poets overstep this rule only in isolated cases.<sup>1</sup> The inscriptions, then, presenting as they do the complete reverse of this, are unique in prose writings, as far as research has gone. The only examples they present of *que* appended to short e (or to a long e that afterwards became short) are as follows:

C. 198, 34, (produ)cere proferreque.

199, 29, posidere colereque.

200, 41, gerere habereque.

203, 8, locare mittereque.

203, 9, venire mittereque.

205, XX 17, iudicia dato iudicareque iubeto.

205, XXII 46, proscribereque venireque iubeto.

We observe that out of the 340 instances of *que* it is in no case appended to a word ending in ě, or in ē which afterwards became ě, except when that verb is the active infinitive of a verb. It is interesting to note in this connection that, out of only 213 instances of *et* (a much smaller number than of *que*), the word following the conjunction ends in ě in 4 cases: C. 198, 26, *et unde*; C. 198, 27, *et unde*; C. 198, 67; 577, II 15, *lita politaque et calce uda dealbata*. In this last case, too, we should expect the last member, like the second, to be added by *que*. This is, in fact, the only instance I find in the inscriptions of -- *que et* --, while -- *que-que* is of very common occurrence (see §25). *Ac* occurs only 7 times in the inscriptions, but in two of these is followed by a word ending in

<sup>1</sup> Ter. And. 1, 3, 12; Hor. Sat. 1, 1, 89; Tibullus, 1, 3, 34; Plaut. Trin. 1, 2, 39; Poen. Prol. 3; Most. 3, 2, 104; Trin. 4, 2, 27.



ě: C. 1007, 1, asta ac pellige; C. 1008, 9, in luctu ac solitudine. Again, wherever two words are connected by *que* and one of them ends in ě (or ē, afterward ě), the one in ě is invariably placed first and *que* attached to the other word, e. g. C. 198, 11, quaestione iudicioque; C. 198, 19, De nomine deferendo iudicibusque legundeis; C. 205, XXI 5, sponsione iudicioque; C. 205, XXI 10, sponsione iudicioque. All this clearly shows a tendency to avoid appending *que* to ě (except in the case of infinitives, where it is the only connective used) by using another conjunction, where possible, or by avoiding the order of words.

The exception which the active infinitive forms to this rule is undoubtedly to be accounted for by supposing that its final *e* was long in quantity. But it is surprising that no other case occurs of *que* appended to a word whose final *e* was originally long but afterward became short (e. g. abl. of 3d declen.). Such an anomaly affords opportunity for conjecture. It may signify that the final ē of the active infinitive remained firm in quantity after the ē in other classes of words had begun to waver. If this is the true explanation, we should expect to find *que* appended to the infinitive most frequently in the oldest writers, and this in fact proves to be the case. Plautus has 4 instances; Terence a little later has one; while in the writers of the Augustan age the license had virtually disappeared altogether, the *e* having at last become fixed as short.

The facts above pointed out throw doubt upon a conjectured restoration in C. 198, 78, where the title of a section reads: De provocation—*eque* danda. Mommsen does not attempt to restore the original reading here in the Corpus, but Bruns (Fontes Iuris Romani) has written: De provocation(e immunitat)*eque*. Wordsworth (Spec. Early Latin) also has this reading, following Bruns. This restoration is very improbable. The —*eque* belongs, clearly enough, to an ablative case, but an ablative of the 5th declen. would be more in accordance with the usage elsewhere.

In the Ephemeris Epigraphica, I 3 (p. 7) is preserved an inscription in which occurs PLEIB PROPAVLQ, where Henzen thinks probaveq. should be read. To this Willmanns remarks: utrum sit probabev(e)qu(e) an probave(t)q(ue) nescimus. The above-mentioned facts favor the latter.

These facts also have an important bearing upon certain emendations which have been made in the text of Plautus. In Pseud.

355 the MSS have: Égo scelestus núnc argentum prómere possum domo. The editors have deemed it necessary to alter this line, e. g. Lorenz emends to promere huic; Ritschl to domo potis sum promere, etc. In Truc. 2, 4, 74, the MSS have: Non aúdes aliquod míhi dare munúsculum. Spengel follows Camerarius and writes dáre mihi. The text is also changed by Ritschl, Ribbeck and others, to avoid the ictus on the supposed short e. Similar emendations are made, for the same reason, in Stich. 513 (promít-teré), Trin. 584 (daré), and elsewhere. It may safely be said that all such changes in the text of Plautus are utterly groundless, in so far as they are based on the supposition that the final e of the infinitive was short.

#### IV. *Que* WITH PREPOSITIONS.

The rule that *que* is usually appended to a noun rather than to a monosyllabic preposition governing it, unless the preposition is repeated (a rule still given in Harpers' Dictionary), has been modified by recent investigation. Klammer remarks<sup>1</sup> that this rule began to fall into neglect in the time of Livy, and that Seneca never appends *que* to a monosyllabic preposition even when repeated. Similar remarks regarding Livy as marking the time when *que* began to be attached to the preposition, even when it had not gone before, are made by Ringe, Zum Sprachgebrauch des Caesar, p. 19; Dräger, Hist. Synt. II 314, 1; Kühner, Ausf. Gr. d. lat. Sprache, §113. All these statements are misleading. Ante-classical literature, as Dräger remarks, had not been examined in this connection. The inscriptions show that no such rule can hold, for here *que* is always appended to the preposition, whether monosyllabic or not and whether repeated or not. Ballas shows that this is also the case in Plautus.<sup>2</sup> I find, however, that Terence attaches *que* to prepositions only three times, and in each case the same preposition has immediately preceded (Haut. 811, cum—cumque; And. 290, per—perque; And. 540, per—perque). Cato, on the contrary, attaches *que* to prepositions twice, but in neither case is the preposition repeated (de Agri cultura, 50, 9, circumque; 93, 3, proque). In one passage of his orations (Jordan, p. 341, 6) we have: ad Illiberim adque Ruscionem, where Jordan is in doubt whether *adque* is the conjunction, or preposition with *que*. Dräger (Hist. Synt. p. 35) regards it as the preposition. As there is no

<sup>1</sup> Animadversiones Annaeanae Grammaticae, p. 40.

<sup>2</sup> De particulis copulativis, p. 19.

other instance in Cato of *que* connecting repeated prepositions, while there are 15 instances of *et* in a similar position and 7 of *atque*, and since Cato uses *atque* to connect proper names with about the same frequency as *et* (see §16), it seems better to take this as the conjunction *atque*. It would, furthermore, be more in accordance with the general rule of Cato, to make a single preposition govern both substantives; cf. Jordan,<sup>1</sup> p. 15, l. 8, cum Iphegenia atque Pylade; 23, 1, a recte consulendo atque intellegendo; 37, 16, inter apparitores atque amicos; 43, 6, in duritia atque industria; 45, 10; 59, 4; 67, 4; 67, 5, etc.

In the inscriptions we notice several marked peculiarities in the use of *et* and *que* with prepositions. The following table shows the prepositions found in connection with conjunctions, the figures representing the number of instances:

In	<i>que</i> 4	<i>et</i> 7	Ex	<i>que</i> 1	<i>et</i> 0
Cum	1	0	Ad	1 (?)	1
De	8	1	Ab	0	2
Extra	6	0	Inter	0	1
Pro	2	0			

Notwithstanding the comparative infrequency of *et* (occurring only once to *que* five times), it is still used nearly twice as often as *que* with the preposition *in*, even in the laws, where *que* is so universal.<sup>2</sup> On the other hand, *de* and *extra* show a strong preference for *que*. The other prepositions are not of sufficiently frequent occurrence to warrant any conclusion.

In case of a repeated preposition *que* is used 10 times and *et* only 6; when not repeated, *que* 13 and *et* only 4, showing a stronger preference for *que* when the preposition is not repeated than when it is. If the old rule were true we should expect the reverse.

*Atque* (*ac*) is nowhere immediately followed by a preposition.

#### V. *Que* WITH RELATIVE PRONOUNS.

I notice that in the inscriptions *que* is commonly appended to the relative pronoun only when a relative has already preceded, e. g. C. 204, I 19, quae—quaeque. Otherwise *et* is more common, e. g. C. 206, 5, ita uti—et quae; 199, 3, controversias

<sup>1</sup> Catonis Fragmenta.

<sup>2</sup> All but three of the seven instances of *et* are from the laws, C. 198, 58; 200, 30; 206, 39; 205, XXII 46; 551; 1028; 1418.

composeiverunt, et qua lege—dixserunt. Compare the following table :

	QUE with preceding relative.	ET with preceding relative.	QUE without preceding relative.	ET without preceding relative.
quam	202, I 36; 206, 22,	2	0	0
quae	204, I 15; I 19; II 18,	6	0	1
	200, 14; 206, 62, 64,			
quod	200, 16, 48, 95; 204, I 15, 31,	9	0	0
	204, II 18, 23; 205, XIX 2; XXI 21,			
quei <sup>1</sup>	204, I 1; I 5; 205, XXI 19,	3	1	2
quo	204, II 2,	1	0	3
qua		0	0	1
quem		0	0	0
quous	206, 68,	1	0	0
		22	7	7

<sup>1</sup> *Queique* is used for *quisque* in C. 197, 14; cf. also *quique*, Plaut. Aul. 4, 10, 45.



It will be noticed that, when a relative has preceded, *que* is used 22 times and *et* only 7. Of these instances of *et*, 4 occur in the same passage, enumerating distinct things; 2 add relatives in different constructions, in which case there would have been greater danger of ambiguity from the use of *que* (e. g. 199, 3, *qua lege* — *et qua* [adv. = "where"]; 206, 35).

On the contrary, when no relative has preceded, *que* is avoided almost entirely, occurring only once, while *et* is used 7 times. This last is more significant when we consider that all but 2 of the 7 instances are from the laws, where *que* so greatly predominates. It is probable, as I have already remarked, that this use of *et* was to avoid the ambiguity arising from such forms as *quamque*, *quaeque*, *quodque*, etc. Of course, where a relative has preceded, there would be but little danger of such ambiguity.<sup>1</sup>

*Atque* (*ac*) is not thus used to add a relative clause.

No comparison can be made with Cato and Terence in this respect, as they prefer *et* in every connection, and it accordingly greatly predominates both where the relative clause is, and where it is not, preceded by another relative.

Cato: with preceding relative, <i>que</i>	2	times, <i>et</i>	10
"    no          "	0		13
Terence: with preceding relative,	3		10
"    no          "	1		20

#### VI. A DETAILED CLASSIFICATION OF *Que*, *Et*, *Atque* (*Ac*), IN THE INSCRIPTIONS, IN TERENCE, AND IN CATO.

It is the usual custom in papers of this kind to classify the particles separately, assigning to each one a chapter of its own. Instead of doing this, I have thought best merely to assign one section to each class, bringing together under that section all the instances of all three particles which properly belong there. In doing this I have adopted the following order of treatment: (1) *que*, *et*, *atque* in the inscriptions; (2) *que*, *et*, *atque* in Terence; (3) *que*, *et*, *atque* in Cato. By treating of these three styles of writing thus side by side, I have hoped to bring out more clearly the points of correspondence and of contrast. In consulting the summaries which are given, one should keep constantly in mind the relative frequency

<sup>1</sup> I have included in the table only the *singular number* of the relative. The above remarks hold true for the plural also, perhaps after the analogy of the singular: *quibusque* with preceding relative, C. 201, 3; 204, II 23; 206, 5.

of each particle in the inscriptions, in Terence, and in Cato. As regards the whole number of conjunctions, Terence and Cato are on an equal footing, each having about the same number of instances of *que*, *et*, *atque*. The inscriptions present only about two-thirds as many instances. These are distributed as follows:

Inscriptions:	<i>que</i> 340,	<i>et</i> 215,	<i>atque</i> ( <i>ac</i> ), 20
Terence:	115	525	276
Cato:	224	529	94

The classification below does not include all the instances occurring in polysyndeta. Where there is a series of several terms, each united to the preceding by a conjunction, I have not separately classified in every case the conjunction of each couplet, as that would have greatly complicated the classification without materially increasing its usefulness. I have, however, cited even these instances where there was anything especially noteworthy or unusual. If, for any purpose, one wishes to collect and similarly classify the conjunctions in polysyndeta, he will find references to all the instances under §25. I have also omitted the instances of connectives which are used only with the last term of a series, these being used merely to close the series without regard to the ideas connected.

1. One of the most common uses of *que* in the inscriptions is to connect two clauses expressing successive acts. The conjunction may here be translated by "and then," "and thereupon." The inscriptions here have *que* nearly five times as often as both *et* and *atque* together. Cato has about the same number of instances of this use as are found in the inscriptions, but he differs from them in a marked degree by using *et* nearly twice as often as both *que* and *atque* together. Terence has only one-fifth as many instances of this use as the inscriptions, or Cato, and at the same time presents a further contrast by using most frequently *atque*, the particle which, in the inscriptions and in Cato, appears *least* frequently. Compare the following:

INSCRIPTIONS. *Que*, Future Imperative: C. 198, 7 [praetor recuperatores n. n. dato]<sup>1</sup> deque eo homine—[ioudicare iubeto]; C. 198, 18; 198, 19, in ious educito nomenque eius deferto; C. 198, 20, 59, 64; 200, 39, 78, 84; 202, I 1; 202, II 20 (twice); 209, 6; 577, II 16; 577, III 1; Perf. Indicative: C. 195, 8; 551, 11;

<sup>1</sup> Conjectured restorations are enclosed in brackets. The numbers refer to the first volume of the Corpus Inscriptionum Latinarum.

1252, 5; the formula, faciund. coiravit eidemque probavit (with variations of number, etc.), occurs 31 times: C. 566, 567, 576, 591, 594, 600, 605, 802, 1140, 1149, 1161, 1163, 1178, 1187, 1189, 1192, 1216, 1223, 1227, 1245, 1247, 1250, 1251, 1259, 1279, 1341, 1407, 1421, and in 1150, prob. dedicarq.; Subj.: C. 196, 48; 196, 17, 27; 205, XX 21, 52; 205, XXI 24; 208, 3; Inf.: C. 199, 4; 200, 97; 205, XXII 45; Fut. Perf. Ind.: 198, 24; *que* sometimes connects participles that may, not improperly, be classified under this section: C. 198, 18, descriptos habeto eosque propositos, etc.; 198, 38; 577, II 18, lita politaque—facito (shall have them smeared over and then polished); 577, III 15. *Et*, Fut. Imp.: 197, 17, 21; 198, 53, 58; 577, II 10; Perf. Ind.: 199, 1; 551, 1028, 1135, 1258; Subj.: 203, 21 (the only instance), [in integram restitu]antur et de integro iudicium—fiat; Fut. Perf. Ind.: 198, 32, 76; Gerundives: 1196. *Atque*, thus used but once: 196, 28.

TERENCE. *Que* occurs but once in this use: Hec. 508, deliberet renuntietque. *Et*, Perf. Ind.: Phorm. 1006, uxorem duxit et inde filiam suscepit; Hec. 376; Subj.: Adelph. 316, 446; Inf.: Phorm. 150; Pres. Ind.: Haut. 651. *Atque*, Perf. Ind.: Haut. 111, Hec. 169, Haut. 144 (*ac*); Subj.: Phorm. 586; Inf.: Phorm. 414; Fut. Ind.: Adelph. 181; Gerundives: Haut. 509; Pres. Imperat.: And. 725.

CATO. Cato's de Agri cultura is, as far as the form of composition is concerned, very similar to legal documents—that is, it consists largely of directions as to what shall and what shall not be done. There are, accordingly, a large number of future imperatives, as in the inscriptions. Cato, however, more commonly connects by *et*. *Que* occurs as follows: de Agr. cult. p. 31, 20;<sup>1</sup> 36, 11; 38, 8; 38, 18; 39, 1; 41, 2, 4 (twice); 44, 12; 48, 6; 50, 10; 51, 13; 52, 12, 20; 60, 5, 18 (twice); 61, 1, 13, 15; 66, 13, 16; 67, 1; 81, 12; 82, 5, 8; 95, 17; Perf. Ind.: Fragm. p. 56, 3;<sup>1</sup> Subj.: de Agr. cult. p. 65, 2; 98, 15; Inf.: de Agr. cult. p. 53, 9; Participles: Fragm. p. 21, 7, proelium factum depugnatumque. *Et*, Fut. Imp.: de Agr. cult. p. 18, 9, 10; 36, 7; 41, 6; 43, 11; 48, 19; 53, 6; 53, 18; 59, 5; 61, 1; 62, 6; 65, 9; 66, 10; 68, 5; 71, 17; 73, 1; 74, 2, 4; 75, 1, 10; 76, 3; 77, 9, 13; 78, 7; 79, 4; 80, 7, 10; 98, 2; 104, 20; 105, 7; 107, 11; Perf. Ind. not found; Subj.: p. 34, 12; 60, 5; 76, 11; Inf.: p. 15, 12; 53, 10; 84, 6; 96, 2; 104, 3; Pres. Ind.: p. 19, 13; 52, 17; Fut. Ind.: p. 76, 5; 108,

<sup>1</sup> The pages refer to Keil's edition of de Agri cultura (Leipzig, 1882), and to Jordan's edition of the fragments (Leipzig, 1862).

3; Fut. Pf.: p. 37, 1; 74, 2; Gerundives: p. 91, 5, 7; Fragn. p. 43, 8; Pres. Imperat.: de Agr. cult. p. 44, 7; 107, 1. *Atque*, only once: Fragn. p. 25, 10, exercitum—eduxit foras atque instruxit.

2. Rarely the act expressed by the second clause refers to time *prior* to that of the preceding.

INSCRIPTIONS. *Que*: C. 201, 5, ea senatus animum advortit ita ut ei aequom fuit. nosque ea ita audiveramus, ut vos dehisistis; 206, 35, eam viam—tuendam locato. isque aedilis—propositum habeto quam viam tuendam et quo die locaturus sit; 206, 19; 206, 97, 107, 125, 140; 207; 1409, 5. *Et* and *atque* not found.

TERENCE. Only once: And. 836, facta atque incepta omnia.

CATO. *Que*: de Agr. cult. p. 37, 2, facito uti servetur—facitoque studeas bene percoctum siccumque legere. *Et*: de Agr. cult. p. 29, 4; Fragn. p. 72, 1.

3. *Que* and *et*, and, in a few passages in Terence, *atque*, are used to subjoin a clause more accurately defining or explaining what has gone before. Sometimes the added clause merely specializes or adds a less comprehensive notion. Terence presents the largest number of instances of this use, having considerably more than both the inscriptions and Cato combined.

INSCRIPTIONS. *Que*: C. 204, 34, ea omnia—utei sunt fuerunt, ita sunt itemque iis ea omnia habere possidere ut ei fruique liceto (everything shall be as it was, namely, they shall be allowed, etc.); 205, XXI 15; 205, XXII 45, 47; 206, 146, colonorum—censum agito eorumque nomina praenomina patres—accipito; 577, I 7; 1422; 195, 11; 201, 3. *Et*: 199, 3, controversias compositiverunt et qua lege agrum possiderent—dixserunt; 1009, 13.

TERENCE. *Que*: And. 556, 649; Phorm. 549; Hec. 207, 478, 579, 755; And. 935. *Et*, used much more frequently: And. 22; Eun. 1087; Haut. 159, 424, 735, 962, 1034; Phorm. 54, 381; Hec. 25, 268, 315; Adelph. 272, 694; And. 97; Phorm. 290; Hec. 117, 376; Adelph. 2. *Atque*: And. 15, 627; Adelph. 217, 846, 980; Eun. 385. *Ac*: Haut. 728; Eun. 92.

CATO. *Que*: de Agr. cult. p. 52, 2, depurgato herbasque malas omnis radicitus effodito; 22, 3; 50, 16; 62, 11; 93, 3; Fragn. p. 19, 13. *Et*: de Agr. cult. p. 40, 8; 101, 19; 28, 8; 29, 1; 41, 9; 57, 8; 102, 1; Fragn. p. 77, 8. *Atque*, only twice, both times in the Fragments, p. 20, 2; 88, 2.



4. Opposed to the examples in the preceding section is a class in which the added clause is of a generalizing character, or expresses a notion which includes that of the preceding clause. The conjunction may often be translated by "and in general." There is but one example of this use in the inscriptions. It is not uncommon in Terence and in Cato, the former using *et* or *atque* (*que* only once); the latter, only *que* and *et*.

INSCRIPTIONS: C. 206, 78, *scaenam pulpitum—in loco publico ponere statuere eisque diebus—loco publico utei liceat*. Here the using of the place includes the erection of the scaena, etc.

TERENCE. *Que*: Hec. 604. *Et*: Haut. 7, *novam esse ostendi et quae esset*; Phorm. 512, 759; Adelph. 429. *Atque*: Adelph. 33, 794, 880. *Ac*: Hec. 654.

CATO. *Que*: de Agr. cult. p. 13, 10, *quo modo fundus cultus siet operaque quae facta infectaque sunt*; p. 47, 11; 83, 5; 89, 2. *Et*: de Agr. cult. p. 28, 3, *materiem et quae opus sunt*; 40, 7; 82, 17.

5. A copulative particle is sometimes used to connect clauses of which the second bears an adversative relation to the preceding. In such cases we should be more likely in English to use an adversative conjunction and, in translating, we may accordingly render by "but," "and still." *Et* is by far the most common particle in this connection. In the inscriptions *et* is thus used three times, *que* once, *atque* not at all. In Terence, on the other hand, *atque* is thus used with equal freedom (*et* 29, *atque* 23, *que* 2). Cato, again, uses *et* almost exclusively (*et* 15, *atque* 3, *que* 1). I may note here, in passing, that Schmalz is wrong when he says (Lateinische Grammatik, §166) that Cicero was the first to use *neque* in this adversative sense. It has that force distinctly in C. 205, XXI 15, *qui ita quid confessus erit neque id solvet* (who shall have confessed his debt, but shall not pay it); also Terence, Hec. 641, Haut. 982, and elsewhere.

(a) First to be noticed under this section is a class in which the added clause is negated by *non*, *nunquam*, or the like.

INSCRIPTIONS. There is, strictly speaking, no example of this use in the inscriptions, but the following may be cited as having virtually, in the second clause, a negative force: C. 692, *esureis et me celas* (you are hungry, but will not tell me so); 199, 45 (where *abstineant* really expresses a negative idea).

TERENCE. *Que* not used. *Et*: Eun. 76, Haut. 387, Phorm.

521, pollicitantem et nihil ferentem. *Atque* not thus used, but in the following passage the added clause expresses a negative notion : And. 299. *Ac* : Eun. 451, And. 873.

CATO. *Et* is here the only connective employed : de Agr. cult. p. 12, 2 ; 75. 4 ; 105. 5.

(b) Sometimes the *first* clause is negated and the second adds an affirmative notion adversative to it. The most common case of this kind is where both clauses are imperatives.

INSCRIPTIONS. Only once : C. 205, XIX 2 (*que*).

TERENCE. *Que* not used. *Et* : Eun. 78, And. 59, Eun. 16, ne erret moveo et desinat lacesere ; Eun. 965, 1075 ; Haut. 49, 176 ; Hec. 50, 220, 487, 561 ; negative in force : Phorm. 857. *Atque* : Haut. 84, And. 225, 614 ; Eun. 51 ; first clause with negative force : Adelph. 185, 335, 755.

CATO. Only *et* used : de Agr. cult. p. 67, 16, scabrae non fient et multo feraciores erunt ; p. 15, 14 ; 69, 5 ; 80, 12 ; 101, 20.

(c) Again, the particle may join two affirmative clauses which seem inconsistent with each other, or even opposed to each other. In the inscriptions and in Cato this use is very rare and the connective is invariably *et* ; in Terence there are numerous examples, the connective here also being generally *et*, sometimes *que* or *atque*.

INSCRIPTIONS. Only once : C. 206, 157, qui pluribus in municipiis—domicilium habebit et is Romae census erit.

TERENCE. *Que* : Hec. 56, 199. *Et* : Eun. 2, Haut. 663, 696, abis et Bacchidem hic relinquis ; Haut. 867 ; Phorm. 1053, Hec. 344, 347, 401, 610, 792 ; Eun. 481. *Atque* : And. 339, Hec. 844.

CATO. Only *et* : de Agr. cult. p. 44, 7 ; 103, 9.

(d) Often in Terence *atque* is used to introduce a clause which is adversative to a remark just made by another character, or to some reflection of the speaker himself. Sometimes it merely introduces something wholly unexpected and is followed by *eccum*. There is no example of this use in the inscriptions or in Cato. Ballas finds that Plautus uses both *atque* and *et* with *eccum*. Terence has only *atque*.

TERENCE. *Atque* : And. 350, 607, ubi illic est ? scelus qui me hodie—atque hoc confiteor iure mihi optigisse ; And. 640, 977 ; Eun. 480, Haut. 187, 686 ; Adelph. 362. *Ac* : Phorm. 232, Adelph. 626, And. 370. *Atque eccum* (generally said at the unexpected appearance of some person) : And. 532, 579, evocate huc Davoni. *Atque eccum* video ipsum foras exire ; And. 579, 957 ; Eun. 455, 1005 ; Hec. 246, 352, 523.

(e) *Et* and *atque* (never *que*) are used in Terence and Cato to add a notion which is true, in spite of a preceding statement with which it seems inconsistent. It may be rendered, in translating, by "and still," "but still." Often this relation is expressed by the addition of *tamen*.

INSCRIPTIONS. No example.

TERENCE. *Et*: Eun. 72, Adelph. 596, 726, scis et patere? *Et tamen*: And. 633, timent et tamen res premit; Eun. 24, Haut. 567, 933; Hec. 465. *Atque*: Haut. 195, Phorm. 389, Adelph. 40. *Atque tamen*: Haut. 205.

CATO, only in the Fragments. *Et*: p. 24, 13. *Et tamen*: p. 105, 1; 107, 2. *Atque*: Fragn. p. 24, 12. *Atque tamen*: p. 23, 12.

(f) In two passages in Cato the added clause constitutes an exception to the preceding. *Que*: de Agr. cult. p. 52, 11. *Et*: p. 102, 13.

6. Two clauses of similar meaning are often joined for judicial fullness, or to fill out and round off a single complete notion. A marked difference is to be noted here in the use of the conjunctions. In the inscriptions such clauses are almost invariably joined by *que* (*que* 19, *et* 2, *atque* 0). In Terence, on the other hand, *et* is by far the most frequent (*et* 12, *que* 3, *atque* 3, *ac* 2); while in Cato the three conjunctions are used indiscriminately in this connection (*que* 8, *et* 5, *atque* 5).

INSCRIPTIONS. *Que*: C. 203, 8; 206, 26, 30, 52; 1008; 198, 26, 29, 69; 199, 24, possidere fruique; 199, 30, 44, mittei lerberaireique; 200, 16, 24, 28, 87, 89; 202, II 25; 603, 7; 1027, 1408. *Et*: C. 1097, 17; 1408.

TERENCE. *Que*: Eun. 84, Hec. 388, tecta tacitaeque aput omnes sient; Adelph. 392. *Et*: And. 296, 648; Eun. 103, 886; Haut. 260, 418, 425, 926, 966; Adelph. 68, 994. *Atque*: Hec. 297, 686; And. 809. *Ac*: And. 62.

CATO. *Que*: de Agr. cult. p. 49, 10; 85, 9; 87, 10, 18; 88, 12; 89, 4; 100, 15; 101, 1. *Et*: de Agr. cult. p. 28, 3; 35, 9; 100, 5; 106, 10; Fragn. p. 9, 10. *Atque*, only in the Fragments: p. 22, 1, 2; 36, 1; 55, 8; 73, 2, uti atque frui.

7. *Que* and *atque* are sometimes, and *et* very often, used to add a clause, the relation of which to the preceding may be expressed in translation by "and so," "and for that reason." This

use is especially frequent in Terence; in Cato it is comparatively rare, and in the inscriptions still less frequent.

INSCRIPTIONS. *Que*: C. 198, 9; 205, XIX 2; 206, 127. *Et*: C. 1006, bene rem geras et valeas dormias sine qura; 1202; 1253; 201, 9; 1192.

TERENCE. *Que*: And. 488, quandoquidem ipsest ingenio bono cumque huic est veritus optumae adulescenti facere iniuriam (of a good disposition and so shrank from injuring, etc.); And. 585, Haut. 1059, Phorm. 843, Hec. 203, 386, 396. Often an additional word or phrase is used to bring out the relation between the clauses: *itaque*: And. 550, Eun. 317, 945; Phorm. 870, Hec. 201, 802; Adelph. 258, 710; *propterea*: And. 693; *que* with *ob eam rem*: Hec. 749. *Et*: And. 51, 577; Eun. 7, 54, 72, 260, 384, 464; Haut. 197, 244, 434, 504, 703, 1031; Phorm. 2, 69, 127, 316, 405, 452, 456, 886; Hec. 55, 264, 748; Adelph. 107, 138, 380, 680, 729, 886; *et propterea*: And. 653; Eun. 879; Hec. 871; *et ob eam rem*: Adelph. 895; *et ea gratia*: And. 433. *Atque*: And. 525; Haut. 535, 860, 1026; Phorm. 746, 894; Adelph. 283. *Ac*: Adelph. 624; *atque ita*: Phorm. 716.

CATO. *Que*: de Agr. cult. p. 61, 11; 87, 15; 98, 3; Fragm. p. 19, 10. *Et*: de Agr. cult. p. 102, 2; 103, 18; Fragm. p. 77, 7. *Atque*: de Agr. cult. p. 35, 1; 23, 1; 51, 1.

8. Sometimes the added clause expresses the cause of, or the reason for, the statement in the preceding clause. The relation between such clauses may, accordingly, often be brought out by translating "for the reason that," "inasmuch as." This use occurs only once in the inscriptions, and is rare in Cato; but instances of it in Terence are not uncommon. The connective is generally *et*.

INSCRIPTIONS. *Et*: C. 1009, 19, reliqui fletum nata genitori meo et antecessi leti diem.

TERENCE. *Que*: Eun. 333; Haut. 168, 445; Phorm. 480. *Et*: Haut. 105, 116, 259, 381; Phorm. 721; Adelph. 64, 121, 580. *Atque*: Eun. 198; Haut. 734; Phorm. 323. *Ac*: Phorm. 648.

CATO. *Que*: de Agr. cult. p. 99, 14. *Et*: de Agr. cult. p. 69, 7; 79, 1.

9. *Et* is often used in Terence in the sense of "and too," "and likewise." It is most frequently found in connection with the pronouns *tu* and *ego*, and generally introduces a reply to the remark



of some other person. Sometimes it is combined with a word like *quoque*, *etiam*, *item*, etc. *Que* and *atque* both occur in this use, but are very rare. Only two instances have been noted in the inscriptions, and only five or six in Cato (counting all three particles).

INSCRIPTIONS. Only *que*, and only in connection with *item*: C. 198, 52; 204, I 34.

TERENCE. Only *et* thus used: Eun. 191, in hoc biduom Thais vale—mi Phaedria, et tu; And. 347; Haut. 167, 739; Phorm. 209; Hec. 83, 194, 197, 606; Adelph. 129, 751, 972, gaudeo—et ego; with *item*: Adelph. 230; *una*: Haut. 191; Adelph. 753; *simul*: Haut. 803, 943; Hec. 792. *Atque* occurs nowhere alone, but with *quoque* in Phorm. 877; and with *etiam* in Adelph. 209.

CATO. The only examples noticed are in connection with the particles *item* and *simul*; *itemque*: de Agr. cult. p. 63, 11; *et item*: de Agr. cult. 11, 5; 64, 1; 98, 2; 100, 11; *et simul*: p. 68, 5.

It may not be out of place here to call attention to an error of Schmalz. In his Lateinische Syntax, §169, he cites Adelph. 129 (*curae est mihi—et mihi curae est*) as an instance where Terence uses *et* in the sense of "also." This use of *et* is, however, quite distinct from that with which Schmalz wishes to identify it, as, for instance, in the example cited by him: *addito et oleum*. It is exactly parallel to our "and too" (e. g. "and me too"), *et* here acting the part of an introductory and transitional particle, in addition to its function of adding.<sup>1</sup> There is no instance in Terence where *et* is used in the sense of "also," pure and simple, and the paragraph in Schmalz should be corrected accordingly.

10. *Que* and *et* in Terence and *et* in Cato are often used in making a transition to a new subject or thought. Sometimes a transitional word or clause is added to foreshadow the nature of what follows. *Que* alone is thus used in the inscriptions, and but twice. *Que* and *atque* are also found in a few passages in Cato.

INSCRIPTIONS. *Que*: C. 196, 23; 201, 12, *quomque de eieis rebus senatuei purgati estis, credimus*, etc.

TERENCE. *Que*: Haut. 383, 525, 585; Phorm. 763, 898; Hec. 208, 490, 858; with *si*-clause: Hec. 471; with *quod*: Hec. 581.

<sup>1</sup> This remark is not inconsistent with the views expressed under the second division of this paper, as I have there restricted my remarks to particular uses.

*Et*: Haut. 239, 248, 556, 705, 775, 786, 854; Phorm. 471; Hec. 523; with *quod*: Haut. 204; Eun. 64; with *quia*: Eun. 586; And. 122; with *quantum*: Haut. 984; Hec. 460; *et nunc*: And. 157. *Atque*: Adelph. 850. *Ac*: Haut. 948.

CATO. *Que*: Fragm. p. 42, 9; 55, 8. *Et*: de Agr. cult. p. 22, 7; 70, 3; 100, 11, 13; with *quom*: p. 11, 8; with *uti*: p. 50, 7; with *si*: p. 67, 11, et idem hoc si facies ad arbores feraces, eae quoque meliores fient; p. 69, 4; 70, 3; 99, 10; 101, 7, 9, 10, 12, 15, 16; 102, 3; 103, 10, 17; 104, 13, 15, 19; 105, 16. *Atque*: Fragm. p. 23, 4, 7; 62, 3; 63, 6; 77, 4.

11. *Et* and, less frequently, *que* and *atque* serve to unite two clauses of which the second *corrects* the first, either by the use of a more suitable expression, or by adding a more emphatic or surprisingly comprehensive notion. In such cases the relation between the clauses may be brought out by translating the connective by "or rather," "or perhaps I should say," "and what is more." This use does not occur with any freedom except in Terence. The connective is usually *et*.

INSCRIPTIONS. *Que*: C. 198, 18 [permittito potestatem]que scribundi, quei volet, facito (shall permit him to write and, what is more, shall provide the means). *Et*: C. 205, XX 11. *Atque*: C. 1008, 12, oro atque obsecro.

TERENCE. *Que*: Phorm. 866; And. 592. *Et*: Eun. 72, 744; Haut. Prol. 19; Phorm. 1006; Hec. 166, 241, 615; Adelph. 207, 389, 521, 648, ut opinor et certo scio; Adelph. 964. *Atque*: And. 823.<sup>1</sup>

CATO. *Que*: Fragm. p. 23, 2. *Et*: de Agr. cult. p. 11, 2; 75, 5; 104, 7; 67, 14; 103, 11. *Atque*: Fragm. p. 36, 15.

12. Not infrequently in Latin a clause is added to express the *purpose* of an act just specified. This is especially frequent with clauses of command, where the verbs are in the imperative mood, e. g. abi atque eum require. Ordinarily such imperatives stand without any connective (Dräger, Hist. Synt. II, p. 27), and Schmalz (Lat. Synt. §163 Anm.) claims that this was, without doubt, the original construction. If this be true, we would naturally expect the fewest instances of a connective in the oldest writings, and in writings which represent the language of the lower classes; for it is among

<sup>1</sup> For a similar use of *atque* with adjectives and adverbs, see under §§22, 23.

the lower classes that primitive expressions and constructions are longest preserved. We are, however, confronted by the fact that the comic poets, who introduce so much from the *sermo vulgaris*, are just the ones to employ the connective freely, while most of the later writers, with more polished diction, regularly have asyndeton, e. g. Livy and Vergil, while Horace, Ovid, Martial, and Seneca use the connective only when it is accompanied by *nunc* (Schmalz, Lat. Synt. p. 301). Ballas cites a large number of instances of a connective from Plautus (Gram. Plaut. I, p. 15 ff.). I have collected below numerous instances from Terence. In the inscriptions, as far as I have noticed, such imperatives always have a connective (*et* or *ac*). Perhaps these observations are not sufficiently extended to warrant my contradicting the statement of Schmalz that, historically, *abi require* preceded *abi et require*. But there is certainly nothing in Plautus, Terence, or the inscriptions to justify such a statement; on the contrary, there is much to favor the view that the use of a connective with such imperatives lays claim to equally remote antiquity as asyndeton.

With respect to the conjunctions employed to add a purpose clause, the inscriptions, Terence, and Cato differ in a marked degree. The inscriptions almost invariably use *et*. Terence, with but very few exceptions, uses *atque* (*ac*); and Cato, with still fewer exceptions, uses *que*.

INSCRIPTIONS. *Que*, Imperatives: no example; Subjunct.: C. 199, 34, materiam sumant utanturque; 206, 153; Infin.: 198, 34. *Et*, Imperat.: 1009, 4, morare gressum et titulum nostrum perlege; 1027; 1306; Subjunct.: 819; Perf. Ind.: 1009, 8. *Ac*, Imperat.: 1007, 1.

TERENCE. *Que*, Imperatives: no example; Subjunct. and Inf.: no example; Pres. Indic.: Hec. 145; Gerund: Hec. 92, abeundi vosque videndi. *Et*, Imperat. after *abi*: Phorm. 564; Adelph. 917; after *i*: Hec. 611; Adelph. 854; Subjunct.: Eun. 808, 1026; And. 639; Inf.: Eun. 467; Phorm. 252, adire et blandi adloqui; Pres. Ind.: Haut. 1048; Hec. 430; Fut. Ind.: Adelph. 591 (?). *Atque*, Imperat. after *abi*: Eun. 763; Haut. 619; Phorm. 309; Adelph. 351. *Ac*: And. 255; Hec. 314; Adelph. 168, 699; other verbs: And. 727; Phorm. 921; Hec. 359. *Ac*: Haut. 831; Subjunct.: And. 542; Phorm. 881; Hec. 754; Adelph. 300, 599, 453, 786; Infin.: And. 14; Adelph. 416; Pres. Ind.: Phorm. 845. *Ac*: Adelph. 916; Fut. Ind.: And. 599; Eun. 206, 216, 557, 922; Phorm. 312; Adelph. 513, 590; Hec. 515. *Ac*: Adelph. 510.

In Hec. 285 the infinitive after *atque* expresses rather the result: redire atque resciscere (return, only to find).

CATO. *Que*, Fut. Imperat.: only *que* used and that, too, when *et* greatly predominates in Cato: de Agr. cult. p. 36, 15; 51, 5; 61, 17, 18; 83, 5, 6; Subjunct.: p. 89, 1; 98, 16. *Et*, Subjunct.: de Agr. cult. p. 80, 6; Inf.: 97, 8. *Atque*, Inf.: Fragm. p. 54, 8.

13. There is sometimes a union of two clauses between which no special relation suggests itself. They are simply distinct, co-ordinate statements. *Et* is naturally most frequent here except in the inscriptions, where *que* greatly predominates.

INSCRIPTIONS. *Que*: C. 200, 8, 46, manceps praevides praediaque soluti sunt; eaque nomina—in tableis [publiceis scripta habeto; 200, 66; 202, I 11; 202, II 10; 203, 8; 204, I 8 (twice); 204, I 19; 206, 35, 44; 571; 1008, 6; 195, 5; 551, 12; 1474. *Et*: C. 551, 9; 565; 1012; 1019, 7; 1246, 5. *Atque*: C. 196, 26. Sometimes the clauses are not merely distinct, but contrasted as well. *Que*: C. 197, 21; 198, 21; 202, I 6; 205, XXII 51; 206, 21; 1166, 15. *Et*: C. 1251.

TERENCE. *Que*: Hec. 146. *Et*: And. 42, 66, 175, 498, 515, 684; Eun. 69, 133, 160, 203, 215, 419, 492, 513, 572, 795, 1094; Haut. 304, 306, 1040, 1067; Phorm. 189, 1000, 1055; Hec. 88, 225, 599; Adelph. 43, 258, 879. *Atque*: And. 268; Eun. 10, 461, 588; Haut. 900; Adelph. 154. *Ac*: Haut. 633. Contrasted. *Que*: And. 777. *Et*: Haut. 152; Phorm. 126; Adelph. 352, 571. *Ac*: Haut. 927.

CATO. *Que*: de Agr. cult. p. 12, 9; 40, 6; 49, 10; 58, 12; 63, 3; 87, 14; 98, 1. *Et*: p. 15, 13; 17, 21; 19, 3, 13; 40, 12; 41, 6; 45, 6; 52, 4; 70, 2; 75, 9; 99, 7; 101, 5; Fragm. p. 22, 5. *Atque*: Fragm. p. 35, 4, 10; 58, 1. Contrasted. *Que*: de Agr. cult. p. 100, 4. *Et*: p. 17, 18; 39, 10; 52, 5; 66, 4; 83, 7; 96, 14. *Atque*: Fragm. p. 42, 2.

14. *Que* in the inscriptions, *et* in Terence, and both *et* and *que* in Cato, are often used to add a notion that is merely accessory to the preceding or modificatory of it. The connective may be translated by "and that too."

INSCRIPTIONS. *Que*: C. 197, 12, sei quis magistratus multam inrogare volet, liceto eique omnium rerum siremps lexs esto (it shall be allowed him, *and that too* under the same conditions of law, etc.); 202, I 39; 205, XXII 47; sometimes a pronoun is used



referring to the preceding clause: C. 205, XX 9, ab eo quei ibei iure deicundo [praerit] postulaverit *idque* non kalumniæ kaussa, etc.; 202 I 4, 32; 204, I 23; 206, 37; 1230. *Et*: 204, II 30.

TERENCE. *Que*: Haut. 368. *Et*: And. 511; Haut. 114, 302, 726; Phorm. 716, 739; Hec. 239, 402, 692; Adelph. 30, 811, 842, 888, 897; with pronoun expressed: Haut. 934; Hec. 111. In the following, translate by "*and not, either*," the negative of "*and that too*": Haut. 248, vesperascit, et non noverunt viam (it is getting late *and* they do *not* know the way *either*); Phorm. 104; Adelph. 43, 122. *Atque*: Eun. 956. *Ac*: Phorm. 275; pronoun expressed: Haut. 461; Phorm. 197; And. 692; "*and not either*" (*ac*): Haut. 999.

15. Sometimes the parts connected have to each other the relation of alternatives, which we should be more likely to connect with "*or*," "*or, as the case may be*." *Que* is, with the exception of one passage, the only connective thus used in the inscriptions; *et* is the regular connective in Cato; I have noted but one example of this use in Terence.

INSCRIPTIONS. *Que*: C. 200, 84; 203, 27, legatos venire mittereque liceret (to come themselves as ambassadors, or to send others in that capacity—whichever they might choose); 202, II 35; 199, 5, 36; Substantives: C. 202, I 3, ei scribae scribeisque heredive eius solvito; 206, 11, 68, 72; Pronouns: 206, 38. *Et*: 198, 34.

TERENCE. *Que*: And. 214. *Et*: Eun. 258.

CATO. *Que*, only twice and with adjectives: de Agr. cult. p. 77, 4, 5. *Et*: de Agr. cult. p. 40, 10; 69, 15; 79, 9; 102, 3; Substantives: p. 15, 15 (cf. p. 57, 10); 69, 14; 101, 15; Prep. phrases: 57, 4; "*or, in other words*": p. 49, 1. *Atque*: de Agr. cult. p. 57, 18 (cf. p. 57, 14).

16. The foregoing sections have occupied themselves chiefly with clauses. We come now to the use of the copulative conjunctions with *substantives*. And under this head let us consider them, first, as connecting two species of a single genus, where a third term is at once suggested which comprehends them both. For instance, when we read *ursi et leones*, we have suggested to us at once a third term, *animal*.

(a) In general. INSCRIPTIONS. *Que*: C. 198, 73, praetori quaestorique; 199, 34; 200, 95; 202, 30, 35; 577, II 16; 635;

1158; 1291. *Et*: 577, II 10; 804; 1008, 12; 1089; 1413; 206, 10, 50. *Atque*: 196, 19; 542. *Ac*: 1012, 7.

TERENCE. *Que* only once (cf. inscriptions, where it is the most common connective in such cases): And. 161. *Et*: Eun. 26, 111, 112, 518, 840; Adelph. 747, 905. *Atque*: Haut. 223; Hec. 815; Eun. 746.

CATO. *Que*: de Agr. cult. p. 13, 17; 18, 8; 37, 2; 40, 5; 43, 8; 52, 3, 13; 88, 6; 89, 7; Fragm. p. 30, 1. *Et*: de Agr. cult. p. 19, 7, 8, 10; 27, 10; 42, 6; 44, 6, 7; 45, 8; 47, 14; 48, 9, 16; 49, 2; 54, 8; 55, 3; 58, 18; 61, 5; 66, 1, 9; 71, 8; 72, 4; 76, 13; 79, 5; 80, 10; 81, 10, 15; 85, 1, 3, 5 (twice), 8; 88, 3; 90, 3; 93, 1; 94, 12; 105, 12; 109, 8; Fragm. p. 64, 2. *Atque*: de Agr. cult. p. 39, 15; Fragm. p. 37, 16; 45, 10; 56, 1; 81, 10. *Ac*: de Agr. cult. p. 47, 13.

(b) According to Dräger (Hist. Synt. II 44), the masculine form of the plural of a substantive is connected with the feminine form of the same substantive generally by *que*. Ballas (Gram. Plaut. I, p. 25) cites 24 instances of this use from Plautus, of which all but one have the connective *que*. The inscriptions, on the contrary, have only *et*, never *que*.

INSCRIPTIONS. *Et*: C. 1059, liberteis et libertabus; 1063; 1253.

TERENCE. *Que*: Phorm. 976; Hec. 102; Eun. 302 (in each case di deaeque). *Et* not used. *Atque* not used, though senex atque anus occurs in Hec. 621.

CATO has no examples of this.

(c) Proper names. INSCRIPTIONS. *Que*: C. 32, Corsica Aleriaque; 197, 17, 25; 199, 33; 547. *Et*: 199, 1, 14, 23; 204, 15 (twice); 1010; 1199 (twice); 1313 (twice); 547; 548; 549; 567; 569; 589; 619; 776b; 1024; 1432; 1034; 1036; 1055; 1183; 1217; 1241; 1479; Personal Pronouns and proper name: 1276; 1433.

TERENCE. Only *et* used: Haut. 498; Eun. 25, 732; second name preceded by *tu*: Hec. 664, Laches et tu Pamphile; Eun. 1086; only one of the substantives a proper name: And. 552, 924; Phorm. 218, 1036; Hec. 449.

CATO. *Que*: de Agr. cult. p. 87, 9. *Et*: p. 55, 2; 83, 9, 11; Fragm. p. 11, 17. *Atque*: Fragm. p. 15, 8; 15, 7; 34, 6.

17. In the following the words connected do not suggest a common class, but, rather, different classes. The most common connective is, in each case, *et*.

INSCRIPTIONS. *Que*: C. 196, 22; 198, 19, de nomine deferendo indicibusque legundeis; 198, 78 (?); 551; 1071; 1161. *Et*: 205, XX 42, ea nomina et municipium; 541; 577, I 15; 592; 1199; 1418; 564; 570; 1140; 1181; 1307; 1421.

TERENCE. *Que*: Phorm. 890; Hec. 404; Eun. 236. *Et*: Haut. 479, 486; Phorm. 1012; Hec. 75; Adelph. 57, 230, 495, 585, 847; And. 34, 288, 369; Eun. 265, 375, 778, 941. *Atque*: Haut. 452, 778; Phorm. 1024; And. 72, 286, 855, 880.

CATO. *Que*: de Agr. cult. p. 12, 14; 38, 12; 60, 16; 87, 16; 92, 14; Fragm. p. 25, 6; 28, 13; 35, 8. *Et*: de Agr. cult. p. 12, 15; 24, 12; 27, 13; 30, 7; 31, 8, 13, 15, 17; 34, 8, 11, 17; 35, 5; 37, 2; 47, 1; 57, 14, 20; 58, 1; 61, 12; 64, 12; 68, 3, 7, 11; 79, 7; 83, 8; 85, 2, 3, 7; 89, 16; 92, 7; 94, 1, 17; 98, 12; 99, 7, 8; 102, 12; 104, 10; 108, 14; Fragm. p. 39, 11. *Atque*: Fragm. p. 59, 4; 67, 4, 5.

18. Often the conjunction adds something that belongs to the preceding or accompanies it. The second member, accordingly, generally has the genitive of a pronoun depending upon it and referring to the first member.

INSCRIPTIONS. *Que*: C. 198, 60, eiei iudicei consilioque eius; 204, 6; 1195; 1418; 203, 9; 1059; 1065. *Et*: 206, 43, the only instance. It is, however, the only particle used to add the possessive pronoun to the personal: C. 1023, sibi et sueis; 1042; 1070; 1180; 1208; 1244 (twice); 1271; 1460; 1429; Substantive expressed: 1056, sibi et suis liberteis; 1207; 1223; 1242. A strange combination of *et-que* is found in C. 1041, sibi et sueisque; also 1229. *Atque* not found.

TERENCE. *Que* not used. *Et*: Haut. 961; Phorm. 217; And. 538. *Atque*: Haut. 455.

CATO. *Que*: de Agr. cult. p. 82, 16, 18. *Et*: p. 89, 15. *Atque*: Fragm. p. 35, 10.

19. Substantives of cognate meaning are sometimes joined to fill out and complete a single comprehensive notion. The particles seem to be used here indiscriminately.

INSCRIPTIONS. *Que*: C. 198, 11, quaestione iudicioque publico; 202, I 35; II 1; 547; 548; 549. *Et*: 577, III 5; 566; 567; 568; 1220. *Ac*: 1008, 9.

TERENCE. *Que*: Hec. 48, fautrix adiutrixque; And. 114; Eun. 300, 815. *Et*: Haut. 710, 945; Phorm. 441, 473; Hec. 2, 43, 797;

Adelph. 391; Eun. 932, 1048. *Atque*: Haut. 417, 490; Hec. 165, 123, 860; Adelph. 297, 829, 869; And. 880, 200, 831; Eun. 234. *Ac*: Adelph. 602. In the following the two substantives are different terms for the same person or thing: *Et*: Phorm. 35; And. 571, 813. *Atque*: Hec. 334.

CATO. *Que*: de Agr. cult. p. 11, 10; 13, 18; 32, 8; 58, 9; 87, 16; 95, 9; 99, 1; Fragm. p. 87, 13. *Et*: de Agr. cult. p. 43, 13; 45, 9; 46, 8; 79, 1, 10; 83, 8; 90, 18; 101, 11; Fragm. p. 48, 15; 49, 2. *Atque*: Fragm. p. 22, 1; 23, 6; 33, 5; 41, 7, 8; 54, 1; 65, 6; 74, 3; 83, 7.

20. In this section are included instances of two substantives united, of which one is a special and the other a general term. In the inscriptions the common particle used for adding the *general* to the *special* is *que*; in Cato the usual particle is *et*; in Terence but few instances occur. To add the *special* to the general, both the inscriptions and Cato commonly have *que*, while Terence never uses *que*, but nearly always *et*. In view of this fact, the following statement from Reisig (Lat. Sprachwissenschaft, §233, p. 197) becomes incomprehensible: Da nun das *que* überall einen vermehrenden Sinn in sich schliesst, so folgt daraus, dass in der Kopulation mit *que* nicht Dinge verbunden werden können, wovon das zweite schon in dem ersten enthalten ist.

(a) General added to special. INSCRIPTIONS. *Que*: C. 34, magna sapientia multasque virtutes; 195; 198, 50, 79; 200, 93; 206, 69; 1008, 15, ameiceis noteisque; 1418. *Et*: 1155; 1253. *Atque*: 1480.

TERENCE. *Que*: Haut. 386. *Et*: Adelph. 19. *Atque*: Adelph. 89; Hec. 396.

CATO. *Que*: de Agr. cult. p. 40, 16. *Et*: p. 28, 14; 42, 2; 86, 4; 93, 5. *Atque*: Fragm. p. 41, 9; 55, 9.

(b) Special added to general. INSCRIPTIONS. *Que*: C. 195, 77, aera stipendiaque; 200, 91, bona agrumque; 1425. Neither *et* nor *atque* is thus used unless C. 1010 may be so considered: in dies et horas.

TERENCE. *Que* not used. *Et*: Haut. 112; Phorm. 1049; Adelph. 971; And. 119, 558. *Atque*: Eun. 238; Phorm. 34. *Ac*: Adelph. 442.

CATO. *Que*: de Agr. cult. p. 17, 24; 18, 14, pabulum lupinumque; 82, 16, 18; 97, 6; 100, 1; 101, 1. *Et*: p. 18, 3, 4; 58, 1. *Atque* not used.



21. Substantives are sometimes united, of which one is, in meaning, directly opposed to the other. Both extremes are thus included. Cato uses only *et*; inscriptions only *atque* (only once); Terence uses all three, but chiefly *et* and *atque*.

INSCRIPTIONS. Only *atque*: C. 1008, 7, *commoda atque incommoda*.

TERENCE. *Que*: Eun. 193, *dies noctesque*. *Et*: Eun. 1079; Adelph. 957, *animo et corpore*. *Atque*, regularly with *deus* and *homo*: Haut. 61; Hec. 198; And. 246; Phorm. 764. In the following the substantives are not necessarily opposed in meaning, but are merely contrasted by the author: Phorm. 34, *actoris virtus—bonitasque vestra*; Hec. 818. *Et*: Haut. 189; Phorm. 199; Adelph. 340; And. 540; Pronouns contrasted: Phorm. 442, *me et se*; Hec. 338; Adelph. 340, 558, 566; And. 868; Phorm. 167. *Atque*, only with contrasted pronouns: Haut. 653, *te atque illam*; Haut. 1030; Phorm. 368; Hec. 384; Adelph. 493; And. 233, 689.

CATO. Only *et* used: de Agr. cult. p. 51, 9; 73, 1; 94, 13.

22. The uses of the copulative conjunctions with adjectives may conveniently be considered under a single section. We are met at the outset by the singular fact that, in the whole body of inscriptions, only three instances are found of *que*, *et*, or *atque* connecting two adjectives, though in two other cases one word is an adjective. In Terence and Cato, on the other hand, adjectives thus connected are very common, and in both writers the connective most frequently used is *et*. The two authors differ, however, in this respect, viz. Terence is particularly fond of joining adjectives of *cognate meaning*, while Cato is fondest of combining adjectives of contrasted, or at least wholly different, meaning.

INSCRIPTIONS. *Que*: C. 200, 29, *Latino peregrinoque*; 199, 66, *privatus vectigalisque*; 200, 49, *privatus vectigalisque*; one word an adjective: C. 205, XXI 20, *id ius ratumque esto*. *Ac*: 1008, 14, *incunda ac voluptatei fuei*.

(a) Adjectives of cognate meaning. TERENCE. *Que*: Eun. 136, 419, *perditum miserumque*; Eun. 487; Phorm. 164; Hec. 761, 848. *Et*: And. 36, 132, 229, 619, 956; Eun. 318, 682, 1011; Haut. 297, 327, 521, 580, 707, 797; Hec. 161, 472 (twice), 841; Adelph. 930, 986. *Atque*: And. 137, 274; Eun. 643, *scelerosum atque inpium*; Haut. 122, 123, 633; Phorm. 239, 339, 499; Hec. 457; Adelph. 375. *Ac*: And. 123; Hec. 152; Adelph. 95, 756.

CATO. *Que*: Fragm. p. 82, 3, *celeris properaque*. *Et*: de Agr. cult. p. 11, 12, *periculosum et calamitosum*; 18, 16; Fragm. p. 21, 6; 54, 2. *Atque*: Fragm. p. 14, 7; 19, 13; 38, 9; 39, 3.

(b) Of contrasted meaning. TERENCE. *Que*: Phorm. 376, *te indignas seque dignas*; Adelph. 73, *praesens absensque*. *Et* not used. *Atque*: Hec. 380, 769. Not contrasted, but of wholly different meaning. *Que*: Phorm. 957, *animo virili praesentique*; Eun. 73. *Et*: Haut. 120, 609. *Atque*: And. 811; Eun. 709; Phorm. 324, *fortis atque amicus*.

CATO. *Que*: de Agr. cult. p. 13, 10, *facta infectaque*; p. 44, 1; 87, 12; 94, 1; 107, 8. *Et*: p. 20, 8; 27, 6, *maioris et minoris*; 29, 13, 16; 38, 1; 81, 15; 93, 10; 104, 18; Fragm. p. 85, 4. *Atque* not used except with numerals: Fragm. p. 11, 1, *terna et quaterna*; 36, 5. Of wholly different meaning. *Que*: de Agr. cult. p. 11, 14; 15, 18; 41, 17; Fragm. p. 85, 6. *Et*: de Agr. cult. p. 18, 18; 19, 4; 20, 8, 12; 21, 5, 8, 9; 23, 14; 27, 17; 42, 9; 44, 20; 46, 9; 50, 6; 53, 14, 15; 54, 6; 78, 9; 85, 10; 103, 1. *Atque*: de Agr. cult. p. 51, 1; Fragm. p. 28, 4; 42, 3.

(c) General added to special. TERENCE. *Que*: Haut. 788, *aequi bonique*; Phorm. 637. *Et*: Haut. 649; Phorm. 451, 1008; Adelph. 987. *Atque* (*ac*): Haut. 839, *iniusta ac prava*.

CATO. Only *et*: de Agr. cult. p. 15, 14, *viridius et melius*; 15, 16; 71, 2.

(d) Special added to general. TERENCE. *Que* not used. *Et*: Eun. 926; Haut. 523; Phorm. 228, 767. *Atque*: Haut. 642, *bonum atque aequom*; Haut. 704; Phorm. 131, 497. Sometimes the second adjective is, rather, explanatory of the first. *Et*: Phorm. 623, *erus liberalis et fugitans litium*; Adelph. 251. *Atque*: Eun. 938.

CATO. *Que*: de Agr. cult. p. 12, 10; 15, 18. *Et*: p. 60, 14, *bonam liquidam*. *Atque*: Fragm. p. 39, 4, 7; 43, 3. Explanatory: *Que*: de Agr. cult. p. 80, 15; 11, 11; 52, 68. *Et*: 19, 17; Fragm. p. 77, 3.

(e) Adding cause or reason. TERENCE. *Que* not used. *Et*: Haut. 438, *leui et victo animo* (*leui* because *victo*). *Atque*: Hec. 377, *incredibili re atque atroci* (because so atrocious).

CATO. No example.

(f) Adding result. TERENCE. *Que* not used. *Et*: And. 953, *magis ex sese et maius* (more closely connected with himself and so of greater importance). *Atque*: Adelph. 849.

CATO. *Que*: de Agr. cult. p. 37, 3, *percoctum siccumque*. *Et*: p. 29, 15; 42, 5; 72, 17.

(g) Adding accessory notion. TERENCE. *Que* not used. *Et*: Haut. 704; Hec. 464. *Atque*: Hec. 457; Adelph. 403. *Ac*: And. 337, 591.

CATO. *Que* not used. *Et*: de Agr. cult. p. 57, 9, 10. *Atque*: Fragm. p. 55, 10.

(h) Adding adversative notion. TERENCE. *Que* not used. *Et*: Eun. 430, imprudenti et libero. *Atque*: Adelph. 155.

CATO. Only one example: de Agr. cult. p. 12, 17.

23. As the preceding section was devoted to adjectives, so this is devoted to adverbs. And as in that place we noticed the absence of examples from inscriptions, so here we notice the same peculiarity in a still more marked degree. I have noticed in the whole body of inscriptions but a single instance of the union of two adverbs. This occurs in C. 1011, 11, plus superaque. An adverb is joined to a substantive in two instances: C. 206, 3, item isdemque diebus; 206, 5, item eademque omnia. In Terence, too, adverbs joined by *et*, *que*, or *atque* are of comparatively rare occurrence. In Cato adverbs thus joined are of still less frequent occurrence.

(a) Of cognate meaning. TERENCE. *Que*: Haut. 1046, nimis graviter nimisque inhumane; Adelph. 663, duriter inmisericorditerque; Haut. 594; Eun. 507. *Et*: Phorm. 344, 1047; Haut. 870. *Atque*: Eun. 56. *Ac*: And. 74; Haut. 957; Adelph. 45.

CATO. Only *que*: de Agr. cult. p. 58, 3; Fragm. 68, 4.

(b) Of contrasted meaning. TERENCE. Only *atque*: Eun. 105, hac atque illac (hither and thither); Haut. 578.

CATO. Only *que*: de Agr. cult. p. 40, 19; Fragm. 23, 17. Not contrasted, but wholly different. *Et*: de Agr. cult. p. 56, 6; 73, 18. *Atque*: Fragm. p. 69, 4.

(c) Special added to general. TERENCE. Only *et*: Haut. 226, bene et pudice; And. 274; Eun. 416; Hec. 857; Adelph. 953.

CATO. Only once: de Agr. cult. p. 62, 4, bene et otiose.

(d) Adding a notion that is logically subordinate. Only once: Haut. 58, ut te audacter moneam et familiariter (as a friend would do). Not in CATO.

(e) Adding accessory notion. TERENCE. *Que* not used. *Et*: Haut. 114, saepe eadem et graviter audiendo; Hec. 240. *Ac*: Eun. 175, 915; Haut. 344; Hec. 552.

CATO. *Que*: de Agr. cult. p. 89, 12. *Et*: p. 16, 7; 56, 3; Fragm. p. 9, 13.

24. "Hendiadys," says Gildersleeve (Lat. Gram. 695), "consists in giving an analysis instead of a complex, in putting two substantives connected by a copulative conjunction, instead of one substantive and an adjective, or attributive genitive." I find a few instances of this, mostly in Terence and Cato.

INSCRIPTIONS. *Que* not used. *Et*: C. 1050, 5, ob fidelitate et officeis (faithful services). *Atque*: C. 33, gloria atque ingenium.

TERENCE. *Que*: Hec. 226, 406, vita solitudoque (lonely life). *Et*: And. 560; Eun. 1039, 1090; Phorm. 5; Adelph. 263, 837. *Atque*: Eun. 327; And. 843; Hec. 23, 225; Adelph. 42. *Ac*: And. 12, 75. The following, though not so clearly answering the above definition of hendiadys, still have one notion logically subordinate to the other: *Que*: Eun. 383, nos nostramque adulescentiam habent despiciatam (despise us on account of our youth). *Et*: Haut. 626, meministin me esse gravidam et mihi te edicere (when I was pregnant, etc.); And. 71; Eun. 425; Phorm. 7, 212, 500, 593, 943; Hec. 123; Adelph. 280, 675. *Atque*: Haut. 190; Hec. 123; Adelph. 280.

CATO. *Que*: de Agr. cult. p. 13, 2; Fragm. p. 85, 3. *Et*: 28, 20; 72, 6; 79, 3; 91, 1. *Atque*: Fragm. p. 19, 11; 42, 6; 43, 6; 58, 9. Less evident examples: *Que*: de Agr. cult. p. 37, 10; 39, 7; 62, 16; 63, 2. *Et*: p. 28, 20; 29, 4; 93, 3; Fragm. p. 64, 5, famosus et suspiciosus (notoriously suspected).

25. In the preceding sections we have considered the conjunctions with respect to the character of the notions joined. It may not be uninteresting here to examine these passages again with a view solely to the number of members which these conjunctions connect and the combinations in which they occur.

(a) Three members. INSCRIPTIONS. When a series consists of three words, the first two are most frequently left without a connective and the third is attached by *que*.<sup>1</sup> I find only 5 instances (out of 27 in all) where the first two also have a connective.<sup>2</sup> *x x que x que*: C. 195, 12; 204, II 15, 20; 603, 5. *x et x x que*: 206, 5. *x et x et x*: C. 623; 1147, 3; 1180; 1253, 4; 1260; 1429; 1432. Next in point of frequency are cases where the series consists of three clauses. Here exactly the opposite holds true, that *each couplet* has its connective. The first couplet is here without a connective only 4 times out of 25: -- *que - que* most common:

<sup>1</sup> See §26 (a).

<sup>2</sup> Single words are represented thus: *x x*; whole clauses, thus: --.



C. 197, 10; 198, 15, 18, 52; 200, 8, 98; 203, 25; 204, 1, 7, 20; 206, 15; 577, II 5; 202, 28; 206, 15, 79; 1268; 205, II 47. -*et* --*que*: 198, 68; 201, 10; 577, II 16. -*et-et-*: 206, 10; 199, 3. --*que et-*: 197, 21. -*et--* (no connective with last two).

TERENCE. *xx que x que*: Only Eun. 801. *x et x et x*: Haut. 845, 875, 941; Phorm. 1047; Hec. 210, 472, 592, 837. *xx que atque x*: Adolph. 603. *x atque x et x*: Haut. 704. *x atque x atque x*: Hec. 457. *x ac x atque x*: Haut. 855. -*et--que*: Hec. 748. -*et-et-*: Haut. 244; Hec. 599; Adolph. 285, 994. -*atque-et-*: Adolph. 590. -*atque-atque-*: Phorm. 322.

CATO. *xx que x que*: de Agr. cult. p. 11, 14; 15, 18. --*que* -*que*: p. 11, 13; 44, 5; 49, 14; 52, 15; 63, 2; 89, 2; 92, 16; 96, 9. --*que et-*: p. 38, 14; 51, 19; 53, 10; 109, 4. *x et x et x*: p. 20, 8; 22, 1; 42, 13; 47, 13; 63, 15; 74, 11, 13; 75, 11; 79, 12; 81, 1; 90, 2; 99, 13, 17; 109, 5; Fragn. p. 68, 10. -*et-et-*: de Agr. cult. p. 17, 19, 21; 19, 5, 13; 38, 4; 40, 8; 44, 7; 56, 7; 66, 10; 68, 5; 69, 12; 70, 5, 14; 72, 8, 11; 74, 10; 75, 15; 76, 12; 79, 8, 14; 101, 20; 108, 5, 7. -*et--que*: p. 38, 16; 45, 15; 60, 5; 61, 10; 65, 14; 93, 3. *x atque x atque x*: Fragn. p. 21, 8; 36, 12; 42, 9; 55, 10.

(b) Four members. INSCRIPTIONS. --*que-que-que*: C. 205, 15; 206, 10; 202, 1, 36. *xx atque xx que* (first two without connective): C. 33.

TERENCE. No example.

CATO. *x et x et x et x*: de Agr. cult. p. 42, 3; 50, 5; 60, 12; 68, 18; 69, 2; 73, 2; 103, 6. -*et-et-et-*: p. 29, 6; 75, 3. --*que-que-que*: p. 50, 12. -*atque-atque-atque-*: Fragn. p. 33, 1.

(c) Five members. INSCRIPTIONS. --*que atque--que atque-*: C. 196, 23. --*que [et]--que-que*: 198, 77. -*et-et-et-et-*: 199, 38. *x et x et x et x et x*: 199, 39; 569. *x et x et x et x x que*: 1059, 3. *x et x et x x que et x*: 1065, 4.

TERENCE. No example.

CATO. *x et x et x et x et x*: de Agr. cult. p. 100, 4. -*et-et-et-et-*: p. 102, 3.

(d) Six or more members. INSCRIPTIONS. --*que-que-que-que-que*: C. 202, 10. --*que-que-que-que-que-que*: C. 195.

TERENCE. No example.

CATO. --*que--que-que-que* (connective omitted between 2d and 3d member): Fragn. p. 19, 10. -*et-et-et-et-et-et-*: de Agr. cult. p. 101, 7.

In classical Latin this heaping up of *que*, as shown under (4), was unknown (Dräger, *Hist. Synt.* II, p. 37, 5), *et* being the regular connective in polysyndeta. It will be observed that Cato is particularly fond of polysyndeton, as Terence is particularly averse to it. For other peculiarities see §26.

26. Sometimes a connective is used only with the last term of a series. In the inscriptions this connective is almost invariably *que*.

(a) Series of three. INSCRIPTIONS. *xxxque*: C. 33; 200, 86; 46; 206, 110; 589; 541; 198, 4, 6, 14 (twice); 200, 85, 100; 203, 23, 27; 206, 145; 551; 577, III 1; 1270; 1555. ---*que*: 198, 44; 199, 44; 200, 82; 205, XXI 7; XXII 46; 542, 5; 577, II 1; 603, 8. *xxatque* x: perhaps 1008, 15, vobeis, viro *atque* ameiceis.

TERENCE. *xxxque*: Hec. 92. *xxet* x: And. 24; Eun. 921; Adelph. 988; *xxatque* x: Haut. 526; 893. *xxac* x: Adelph. 846. ---*atque* -: And. 594; Phorm. 309.

CATO. *xxxque*: de Agr. cult. p. 13, 13; 81, 14; 87, 11, 17, 18; 88, 4; 52, 13; 77, 4. *xxet* x: p. 46, 16; 64, 7; 101, 18. ---*que*: p. 41, 11, 13; 48, 5, 7; 53, 4; 59, 15; 62, 2; 63, 11; 87, 4, 16; 88, 12; 95, 1; 97, 11, 15; Fragm. p. 107, 16. ---*et* -: de Agr. cult. p. 36, 7; 51, 18; 56, 5; 62, 4; 66, 17; 71, 14; 75, 11; 76, 8; 106, 6. Cato is also fond of connecting each of the last two couplets of a series—a peculiarity which I have not noticed elsewhere. *xxxque* x *que*: de Agr. cult. p. 81, 15. *xxet* x - *que*: 43, 6. ---*que* *et* -: 50, 8. ---*que* - *que*: 51, 20; 65, 1. ---*et* - *et* -: 74, 2; also, -*et* - *et* -: 72, 3.

(b) Series of four. INSCRIPTIONS. *xxxxque*: C. 205, XXI 10 (twice); 1230; ----*que*: C. 198, 52; 200, 10, 41; 204, 15, 35; 577, II 11; III 1.

TERENCE. *xxxet* x: Adelph. 263. *xxxatque* x: Adelph. 944. ----*et* -: Phorm. 86.

CATO. *xxxxque*: de Agr. cult. p. 87, 15; 39, 15. ----*que*: 46, 4; 48, 12. ---*et* -: 67, 5; 97, 7.

(c) Series of five or more. INSCRIPTIONS. *xxxxxet* - *et* x: C. 206, 146 (?). *xetxxxxxxque*: 1065, 3 (?). There is no certain example in the inscriptions of *et* adding the last term.

TERENCE. ----*et* -: Adelph. 319.

CATO. ----*et* -: de Agr. cult. p. 13, 12; 74, 14; *xxxxxet* *xet* *xet* *xet* x: p. 89, 17. *xxxxxxque*: Fragm. p. 19, 18. *xxxxxxxxet* x: p. 15, 1. *xxxxxxxet* x: p. 105, 2. See §28 (h).

27. It seems somewhat remarkable that but two instances of the *correlative* use (both—and) of the copulative conjunctions are to be found in the inscriptions. In Terence such examples are numerous, the most common particles being *et—et* (17 times); then comes *que—et* (6 times. This is an unusual combination in other authors. See Schmalz, Lat. Sprachw. §178); least common, *que—que* (twice). Cato has but few examples and he always uses *et—et*.

INSCRIPTIONS. C. 205, 7; 1220 (both times *et—et*).

TERENCE. *et x et x*: Eun. 258; Haut. 115, 351, 936; And. 642; Phorm. 94, 340; Hec. 161, 249, 263, 531, 585; Adelph. 609, 819, 902, 910, 925. *et—et—*: And. 536; Eun. 71, 723, 750, 1078; Haut. 265, 387, 983; Haut. 218; Phorm. 118; Hec. 64, 642; Adelph. 602. *et x et x et x*: And. 49; Haut. 351; Adelph. 692, 819. *x que et x*: And. 676; Adelph. 64. *—que et—*: Eun. 876; Phorm. 1051. *—que et—et—*: Hec. 488. *x que x que*: Eun. 748. *x que x que x que*: Adelph. 301.

CATO. *et x et x*: de Agr. cult. p. 11, 13; 20, 5; 21, 14; Fragm. p. 19, 9. *et x et x et x*: de Agr. cult. p. 15, 9. *et—et—et—*: p. 67, 16. *et—et—*: p. 70, 9; 79, 1. *neque—et—et—*: p. 68, 15. *neque—et non*: p. 80, 8.

28. In this, the last section, are grouped such sporadic uses of the conjunctions as are not of sufficient importance to form separate sections.

(a) *Et* in the sense of "also" is not found in the inscriptions or in Terence. The following instances occur in Cato: de Agr. cult. p. 49, 3; 65, 2, 20; 66, 6; 92, 21; Fragm. p. 8, 5. Dräger is, therefore, incorrect, when, in Hist. Synt. II, §312, he allows only two instances of this use in Cato. There are six such instances. In the sense of "even," *et* occurs: de Agr. cult. p. 61, 14.

(b) *Atque* in sense of "as." INSCRIPTIONS. C. 205, I 18, proinde atque; 205, 2, 10, siremps atque; 205, 2, 40. *Ac*: 205, 2, 47, ac sei.

TERENCE. And. 702; Phorm. 581, aequae atque; Phorm. 31, simili atque; Phorm. 1028, tali atque; Phorm. 94, aequae ac; Haut. 265, idem ac; Hec. 279, 288 (both ac si).

CATO. Only once: de Agr. cult. p. 63, 11, eodem modo atque.

(c) *Atque* in sense of "than." INSCRIPTIONS. C. 200, 72, aliter atque. TERENCE, aliter atque: Haut. 264; Adelph. 597; alium atque: And. 545; magis atque: And. 694; aliorum atque:

Eun. 82; alius ac: Hec. 366, 375; Phorm. 684; ac interest ("differ from"): Adelph. 76. CATO. Only once: de Agr. cult. p. 34, 18, plus atque.

(d) In Terence *et* and *atque* are used to introduce a question. *Et*: Eun. 708 (twice): Haut. 543, et nunc quid, etc.?; Haut. 606. *Atque*: Eun. 964; And. 864. *Ac*: And. 9, 13.

(e) In one case in Terence *et* is used to connect premises in a syllogism: Phorm. 1000, quando nihil times, et hoc nihil est quod dico, tu narra.

(f) *Et*, in Terence, introduces an incredible or unexpected statement: Eun. 975, et certe ipse est; Haut. 833; And. 841; Adelph. 78.

(g) *Atque* (*ac*) and *et* are used in Cato to connect the parts of numerical expressions: Fragm. p. 66, 9, duobus *ac* ducentis; p. 20, 12, quatuor *et* viginti.

(h) A striking characteristic of Cato's style in the de Agr. cult. consists in his using a connective only with the first two terms of a series, allowing the other terms to remain without connectives: p. 52, 20, inpleto calcatoque bene in arbore relinquito; 61, 15; 82, 5; 98, 5; four terms: 82, 8, vitem in quasillum propagato terraque bene operito, anno post praecidito, cum qualo serito; six terms: 62, 16. *Et* thus used three times: p. 53, 18; 80, 11; 84, 6.

The fragmentary character of some of the inscriptions has made it impossible to classify the connectives in the following passages: C. 198, 46; 200, 90, 98, 100; 1074; 1098; 1462.

H. C. ELMER.



### III.—THE ARTICULAR INFINITIVE AGAIN.

Since I wrote my paper On the Articular Infinitive (Transactions of the American Philological Association for 1878), which was followed up by some observations on the articular inf. in Xenophon and Plato, published in the third volume of this Journal (1882), the subject has not been allowed to sleep, although, if I may judge by the silence of those who have succeeded me in the same field, all the Cisatlantic work has been ignored by German investigators. This is all the more strange as my articles did not escape the keen eye of Professor Hübner, who has recorded them in his 'Grundriss,' and one of them was translated into Greek shortly after its appearance.<sup>1</sup> Having followed in my two papers the growth of the construction from the beginning to the time when it became a common organon of speech, having given a statistic—occasionally somewhat detailed—of the use in the leading classic authors, having shown that, while its development was gradual, the employment of it, when once it had gained a footing, was a matter of individuality, of style, at all events not merely a matter of chronology, I left my details for others to correct and the organon for others to apply.<sup>2</sup> In other fields I had found that men endowed with a much greater gift of ἀκρίβεια had improved on my statistics, even when they brought no new principle to illumine the dry figures, and I am content that the faithful counter shall have all the credit, such as it is. Of the recent literature I have taken some notice in the case of Weiske, whose labors are mentioned in this Journal, IV 241. Stix (Zum Gebrauch des Inf. mit Artikel bei Demosthenes, Rottweil, 1881) is a thoughtful piece of work, and gives useful categories, but does not go into statistics. Goelkel's Beiträge zur Syntax des Verbums und zur Satzbildung bei dem Redner Antiphon, Passau, 1883, I have not seen. Of

<sup>1</sup>Εφημερ. τ. Φιλολογ., ἐτ. κή, No. 10, p. 158. See Calvary's Bibliotheca Philol. Classica, 1880, p. 288.

<sup>2</sup>'If the figures mean anything, they mean that the use of the articular inf. is not simply a matter of period, but a matter of individual character and artistic school.' A. J. P. III 197.

Behrendt's dissertation, 'Ueber den Gebrauch des Infinitivs mit Artikel bei Thukydides,' I have seen an abstract in the *Berliner Philologische Wochenschrift* for 1886, Sp. 1552, according to which Behrendt has only told us what we knew before, that the proper *nidus* of the articular infinitive is to be found in the argumentative part, in the speeches and not in the narrative.<sup>1</sup> According to Forssmann's list (*Curtius Studien*, VI, pp. 81-3) there are 274 articular infinitives in all Thukydides, giving an average of .45 per Teubner page.<sup>2</sup> If we accept Wagner's count of 134 for the speeches, and put the speeches, as we may, at 23 per cent.<sup>3</sup> of the whole, this would make the average for the narrative part about .30, while the speeches would mount up nearly to 1. Comparing Dr. Nicolassen's averages in the several works of Xenophon (l. c.), some of which he has since verified, we notice an advance of Xenophon on Thukydides in certain of his writings. The *Anabasis*, which is often cited for its ἀφελεια, is the lowest in its average, .36, while the *Hellenika*, which is under the influence of Thukydides to some extent, rises to .49, and the philosophical discourses vie with the highest averages. διὰ τό with inf., according to Dr. Nicolassen's count, occurs 200 times in the Xenophontean corpus, and thus justifies Weiske's remark as to Xenophon's fondness for that combination, in which he goes even beyond Thukydides, and does not fall below him, as Dr. Nicolassen has it (l. c.).

Having, therefore, done my share in calling attention to the subject, at least within the range of Anglo-American scholarship, I turned to other parts of the syntactic field that need similar exploration; for while statistics are not everything, statistics are of great utility in making those feel who cannot be approached in any other way. True, it may be said, without too much exaggeration, that those who find out anything by statistics are those who have found out in advance of statistics; but statistics are not to be despised for all that, and it is safe to maintain that a dozen grammatico-stylistic categories kept steadily in view are worth more to

<sup>1</sup> 'Low down stands Lysias . . . in whom ἥθος reigns, and in whom narrative is the great thing.' *Transactions*, l. c. p. 12.

<sup>2</sup> And not .98, as Dr. Nicolassen has it, by a strange lapse (*A. J. P.* III 200), an error which should have been detected at the time.

<sup>3</sup> After Meierotto (*Mémoire sur Thucydide*), as cited by Vischer, *Kl. Schriften* I 432. Meierotto counts by lines and shows a somewhat larger proportion for the speeches than two independent counts showed by pages.

the thoughtful student than volumes of exclamatory admiration of the Hellenism of the Hellenes. It is, in fact, for the patient hunting down of the secrets of Greek idiom that these seemingly arid studies are to be valued, and, having relinquished the quest myself, I was glad to find that another scholar had attacked the problem of the stylistic effect of the articular infinitive, with the help of statistics, and that the results of my research were here confirmed and there corrected by Dr. Wagner's programme, which the author kindly sent me in response to a personal request.<sup>1</sup>

In the introduction he says that it is well known that the articular inf. was a favorite construction with Demosthenes, and that the frequency of its use was matched by its freedom and boldness, but that no one had yet made an accurate comparison of the usage of Demosthenes with that of the other orators. Thinking, as he did, that this construction mirrors the genius and style of each orator, as well as the development of oratory itself as a whole, his curiosity was aroused, as mine had been more than eight years before, and we have in this small pamphlet the results of long and patient work. The points of inquiry are the relative frequency of use, the structure of the articular infinitive, the management of the construction with reference to periodology, and he takes up incidentally a consideration of the question as to the variation of occurrences in different periods in the life of an orator and in different classes of oratory. His treatment is thoughtful, it is clear, and, a thing for which every one will be grateful, it is compact.

In counting he counts, as I had done, by articles and not by infinitives, and leaves out such constructions as *τὸ νῦν εἶναι*, as well he might, and the orations that Blass considers spurious, except Dem. 29. He leaves out also the Demosthenean *prooemia*. Following the example of Sigg, he takes the § as his standard, and not the Teubner page as I had done.<sup>2</sup> Of course, in this plan Thukydides had to be estimated, and the Thukydidean § is put at half the oratorical. I reproduce Dr. Wagner's table, changing the order, however, into the order of frequency, and adding the decimal expression of his figures together with my average per page as previously published (Trans. l. c. p. 11; A. J. P. III 197.)

<sup>1</sup> R. Wagner. De infinitivo apud oratores Atticos cum articulo coniuncto. Schwerin, 1885.

<sup>2</sup> This method does not seem to be so accurate as that of the Teubner page. The fluctuation is so great that small differences are effaced wholly.

	<i>No. of Occurrences.</i>	<i>§§.</i>	<i>Average.</i>	<i>Per §.</i>	<i>Per Teubner p.</i>
Demosthenes	832	2672	1 : 3	.31 +	1.25 <sup>1</sup>
Thukydides	134	676	1 : 5	.20 —	[1.]
Deinarchos	33 [34]	162	1 : 5	.21 —	.80 <sup>2</sup>
Lykurgos	26	150	1 : 6	.17 +	.60
Isokrates	288	2064	1 : 7-8	.14 —	.60 <sup>3</sup>
Antiphon	38	295	1 : 8	.13 —	.50 <sup>3</sup>
Aischines	61	640	1 : 10	.09 +	.30
Andokides	16	219	1 : 13	.07 +	.20 <sup>3</sup>
Isaios	37	521	1 : 14	.07 +	.25
Lysias	38	970	1 : 25	.04 —	.12 <sup>3</sup>

It will be observed that the only discrepancies as to the order between the two lists are not formidable and do not affect the general result. Hypereides, who had been excluded from my count, goes beyond the Demosthenean standard, according to Wagner's count, with 39 examples in 100 §§.<sup>4</sup>

One important point that Dr. Wagner makes in his investigation is the difference in the usage of Isokrates at different periods and in different spheres. For Isokrates Wagner distinguishes between the early period of work for the courts and the late period of epideictic discourses, and these latter again show a double strain. In the six forensic speeches (18, 21, 20, 16, 17, 19) he counts but five, in the earliest (21) there is none, in the others one apiece. To the first epideictic stage belong 13, 11, 10, 4, 14,

<sup>1</sup> Public speeches. Private speeches .80.

<sup>2</sup> Antiphon, Andokides and Deinarchos, not having the uniform Teubner page, had to be estimated. Hence, perhaps, the slight variation from Wagner.

<sup>3</sup> My statistics for Lysias and Isokrates did not undertake to be exhaustive.

<sup>4</sup> As to the actual count of instances, I find on referring to the documents on which my paper was based that my list of articular inf. in Lykurgos amounts to 26, and so does Dr. Wagner's, but one of these occurs in the oath, §81, and might be excluded. There is the same coincidence in Antiphon. In Andokides W. has one less (16), which may be due to the silent omission of No. 4, in which my assistant counted only one articular inf. In Deinarchos my assistant counted one more than Wagner, making 34 instead of 33. In Aischines Wagner has found 4 more and in Isaios one more than the students to whom the work was intrusted. Such differences, however undesirable, do not, as has just been said, invalidate the general result, and in their slowness form a marked contrast to Sigg's researches, who, according to Wagner, left out no less than 24 of the 44 articular infinitives in the Apollodorean speeches.



2, 9, 3, Ep. 1 with 72 examples in 602 §§, one out of eight. To the last, 6, 8, 7, 15, 5, 12, and the remainder of the epistles, 211 examples in 1193 §§, about one out of six.

The youthful Demosthenean speeches are separated by Wagner from the later speeches,<sup>1</sup> and he distinguishes these later speeches according as they pertain to private suits,<sup>2</sup> public cases, or deliberative measures. Of the youthful class, 27, 28, 30, 31 contain 23 examples in 146 §§. 'If we add 42,'<sup>3</sup> he continues, 'and 55, which contain none, and the doubtful 51, which contains seven, we shall have one to eight.' The later private orations show 103 examples in 393 §§, one to four; the public orations 699 examples in 2046 §§, or one to three. What are we to do with the spurious speeches? The trouble is that the rhetoricians who imitated Demosthenes imitated the articular infinitives as well, and 10, 11, 13, 25, 26, 29, 60, 61 have one art. inf. to 3 §§. Of the other supposititious speeches, Hegesippos' oration, *ὑπὲρ Ἀλωνήσου* (No. 7), has only one example and 17 has 8. The Apollodorean speeches (52, 53, 49, 50, 47, 46, 59) have one in ten, all the others one in six §§.

We now pass over to the consideration of the stylistic effect of the articular inf. As compared with the anarthrous inf., the articular inf. comes much nearer to the abstract noun, and the abstract noun was a recognized means of *σεμνότης*. Dionysios of Halikarnasos emphasizes the use of the abstract noun as a characteristic of Thukydides, who was eminently *σεμνός*.<sup>4</sup> And the articular inf. is of the same order, though perhaps not of the same degree. Sigg, in a well-known paper (*Neue Jahrb., Suppl. Band VI, 1873, p. 397 foll.*), made use of the articular inf. in the matter of the Apollodorean orations, though not very carefully, as we have seen, and

<sup>1</sup> 'In the earlier speeches the average is lower than in the later. So the first speech against Aphobos goes as low as .26.' Trans. l. c. p. 13.

<sup>2</sup> 'I separated the public orations from the private, as it was to be expected that the difference of theme would show a difference in the number of occurrences.' Trans. l. c. 16.

<sup>3</sup> 42 is a slip for 41, on which I remarked (l. c.): 'In the speech against Spudias [XLI], which, to be sure, is questioned, there is no occurrence, nor any in the speech against Callicles [LV], in which Demosthenes approaches nearer to Lysianic *ἥθος* than in any other.' And yet Dr. Wagner says 'nemo adhuc accuratius Demosthenis usum cum ceteris oratoribus comparavit.'

<sup>4</sup> De iis quae Thuc. propria sunt, c. 5 (p. 795 R.). See Dr. E. G. Sihler, On the Verbal Abstract Nouns in *-σις* in Thucydides. (*Transactions Amer. Philol. Assoc.* 1881, p. 96.) See also Hermogenes, *περὶ ἰδεῶν*, III 226 (Walz.)

Blass has thrown out a hint here and there, so that the articles which I wrote on the subject were written with this characteristic in view, though I reserved, and still purposely reserve, what I have to say on this subject for a connected exhibition of the influence of syntax on style. But although the subject was lightly touched, the lines there drawn were sufficient to mark out the field for future explorers, and I am glad to see that Dr. Wagner's independent work has given me so little occasion to change what I had said before. 'The articular infinitive,' says Dr. Wagner in substance, 'is used more frequently by Thukydides, by Demosthenes and the rhetoricians who ape him, by Hypereides. Deinarchos is not far off. In Lykurgus and Isokrates' third period it is by half less frequent, still less frequent in Isokrates' second period and in Antiphon. All these outstrip Aischines, as Aischines does Andokides, as Andokides does Isaïos. Lowest of all are Lysias, and Isokrates in his first period.'<sup>1</sup>

Chronological syntax—it seems that we cannot repeat this too often—is not historical syntax any more than chronology is history, and the general advance in the freedom with which the articular inf. could be used is crossed by the artistic bent, by the demands of the theme. Antiphon and Thukydides, the earlier prose writers, belong to the *σεμνὸν γένος*, and use the articular inf. out of proportion to their time. Andokides, the unprofessional speaker, whose very freedom from the school ought to have made him precious to the student of Attic idiom—Andokides, the contemporary of Antiphon and Thukydides, makes but little use of the articular inf. The position of Lysias has already been insisted on, and Wagner pauses to notice, as I paused to notice,<sup>2</sup> the extraordinary proportion in 31, which he considers an evidence of spuriousness, thus reducing the occurrences still further. But it is not needful to translate in detail what Dr. Wagner says of the characteristics of the several orators as mirrored in the use of the articular infinitive, nor his reinforcement of the difference between the different periods and the different speeches. It is all welcome but it is not all new. In the

<sup>1</sup> 'The nearest approach to [Demosthenes] is made by Dinarchus—the home-spun Demosthenes, the rustic Demosthenes, the *κρίθινος Δημοσθένης* of the ancients. Bookish Lykurgos, umbratic Isocrates come next, then Antiphon. . . . Low down stand Aischines, Isaïos, Andocides, Lysias—Aischines, the man of mere native cleverness; Isaïos, the man of practical business talent; Andocides, by no means a *littérateur*, and Lysias, in whom *ἥθος* reigns and in whom the narrative is the great thing.' Trans. l. c. p. 12.

<sup>2</sup> Trans. p. 13.

case of Antiphon he lays stress on the absence of the articular inf. in 6, with its easier style, and this reminds me of a note which one of my students of 1876-7,<sup>1</sup> whose count coincides with Wagner's, made on this very oration: 'In VI, which amounts to more than one-sixth of all we have of Antiphon, there is no case of the inf. with the article. In V, which amounts to not quite one-third of the whole, nearly two-thirds of the examples of infinitive with article are to be found. But only two of the ten cases in which the infinitive is governed by a preposition are in this speech. This speech, furthermore, contains all the examples of the inf. with art. in the nominative case, seven in number, and all the examples of the dative, four in number. Of the seven examples of *διά* governing the acc. of inf. with art. four are in the reasoning about a single point. Having hit upon a form of expression he uses it as long as he remembers it.' The articular inf. was in an experimental stage and the new toy was a delight to the player.

In respect to Demosthenes Dr. Wagner emphasizes the difference of age rather than the difference of sphere, though he admits that both of these elements are to be considered. In the case of Isokrates difference of theme crosses the difference of age and prevails over it. The 'vehemence' of Deinarchos, which gives him the *faux air* of a rough diamond Demosthenes, suggests a 'wie er sich räuspert' imitation of his great contemporary.

In my first paper (p. 3) I pointed out what seemed to be the popular use of the articular inf.,<sup>2</sup> out of which were developed the wonderful resources of the construction; τὸ φαγεῖν, τὸ πλεῖν must have been common in daily speech before they found their way into poetry. The contemptuous use of the article—more conspicuous in the Odyssey than in the Iliad (Jebb's Homer, p. 188; Monro's H. G. §261, 2), simply on account of the sphere—must also have helped it forward.<sup>3</sup> But lyric poetry did not admit any cases except nominative and acc., as Krüger observed long ago (Gr. §50, 6), and the dramatic poets were very slow to adopt what must have seemed to them the vulgarism of the preposition with

<sup>1</sup> J. H. Wheeler, d. October 10, 1887, after this article was in type.

<sup>2</sup> Ready enough, perhaps too ready, to admit the influence of Greek on Latin, I must differ with the eminent investigator who has recently derived the substantival use of the Latin inf. from the Greek (see Wölfflin in Archiv für latein. Lexikographie u. Grammatik, as reported in this Journal VIII 103), and can only repeat my note on Persius I, 9, reinforced by my first article, p. 3.

<sup>3</sup> See my Pindar, O 2, 107.

the articular inf. How chary the Latin language was in combining the preposition with the gerund, not to mention the inf. (A. J. P. VI 103),<sup>1</sup> we all know; but Greek breaks through, and certain prepositional combinations become very common. So *διὰ τό*, in which Thukydides and Xenophon riot, cannot have been strange to popular speech, and this Wagner recognizes. Indeed, all that he has to say on the gradual introduction of the more elaborate constructions is not without its interest as a confirmation of what has already been advanced, or as giving more exact particulars. So he notes that the *διὰ* with the accusative of the art. inf. occurs in 23 out of 134 art. inf.'s in the orations of Thukydides,<sup>2</sup> eight times in Antiphon, twice in Andokides, nine times in Isaios, twice apiece in Lykurgos and Hypereides, never in Deinarchos—the last being an accident which should be a caution against statistical rabies. In Lysias it occurs only twice (14, 18 and 17, 1), except in the remarkable 31, where it occurs five times, to the enhancement of Wagner's doubts as to the genuineness of that remarkable oration.<sup>3</sup>

As *διὰ* with acc. of articular inf. became common, *ἐνέφ* with the gen. became more *recherché*, in Wagner's opinion, and Demosthenes was imitated even in the minutiae of his usage in respect of these two by the rhetorical falsifiers.<sup>4</sup>

<sup>1</sup> Wölfflin's example from Cic. de Fin. 2, 23 does not count. See my Gr. §426 R.

<sup>2</sup> This leaves 47 for the remaining 140, if we may trust Forssmann's list, and shows that the construction had penetrated freely into narrative.

<sup>3</sup> See Trans. l. c. p. 13: 'Lysias . . . crowds an extraordinary proportion into the speech against Philon (XXXI).'

<sup>4</sup> These rhetorical falsifiers must have been much keener observers of syntactical usage than modern scholars were until recent years. Witness how admirably they imitated Demosthenean usage in another direction—the final sentence (A. J. P. VI 58). Of course the athetizers will claim that the more Demosthenean these men are in minute externals the less Demosthenean they show themselves in other respects. Be it so. In any case we must wonder at the close observation of the rhetoricians, just as we wonder at the close observation of the Greek sculptors, even if we have to leave aside the question whether these studied anatomy and those syntax. One lesson, however, we must not fail to draw from all this, the great importance of any native hint at the stylistic effect of grammatical phrasings. À propos of the whole question of apéry, I have had the curiosity to examine the usage of Aristides in his speech against Leptines, which is nearly as long as the corresponding speech of Demosthenes (96 per cent.). Aristides seems to be fully aware of Demosthenes' fondness for the construction, but he overdoes it, as was to be expected, and he has some 106 articular inf.'s to Demosthenes' 71, thus carrying up the average into the neighborhood of Demosthenes'



Nothing seems to be plainer than that the articular inf. started with the accusative case and advanced to the nominative so far as a neuter can become a nominative, but as Pindar's articular infinitives are all nominatives except one (Introd. E. cviii), it is hardly worth while to put so much significance as Dr. Wagner does into the shifting use of the nom. infin. It had been safely born into literature more than a hundred years before Demosthenes. More interesting is the way in which the article tightens its hold on greater and greater complexes. We expect at first, and we find at first, a naked infinitive, but even in Pindar's time it could take a modifier in the shape of preposition and substantive, e. g. *τὸ κινῆσθαι παρὰ καιρὸν* (O 9, 41), and when it takes an object as N 8, 44: *τὸ δ' αὖτις τεὰν ψυχὰν κομίζει*, it is fairly started on its way to the grand complexes which find their climax in Demosthenes.<sup>1</sup>

And here I drop the subject, with the earnest hope that whoever takes up the thread of this investigation may take it up as well as Dr. Wagner has done, and present his results as compactly. In the two papers that I have written on this theme there are doubtless other statistics to be corrected, other points to be developed or to be nipped, as the case may be.<sup>2</sup>

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extreme, which is found in the First Olynthiac, whereas Demosthenes' Leptinea is in the neighborhood of the mean, although above it. Nor do we find anywhere in Demosthenes' Leptinea such a cumulation of art. inf.'s as we find in Aristeides. (See II 668. 678. 706, Dind.). This excess of the articular infinitive, unrelieved by any of the charms that have made the Leptinea of Demosthenes one of the favorite orations in modern times as in antiquity, contributes unquestionably to the cumbrousness and unreadableness of Aristeides' fabrication, which, in spite of all the evident pains he has taken, betrays to the grammatical eye the syntactical weaknesses of the age in which it was manufactured.

<sup>1</sup> In lyric poetry grand complexes are made by the rush and the roll of the rhythm (see my Pind. I. E. cxv). In the great articular infin. complexes of the orators we feel intellectual grasp, not emotional sweep.

<sup>2</sup> The behavior of the articular inf. in later Greek is full of interest for those who are working in that almost untilled field. Note, for instance, how *πρὶν* with inf. gives way to *πρὶν ἢ* with inf., thus half satisfying the mechanical demand for some kind of grammar, and then *πρὶν ἢ* with inf. gives way to *πρὸ τοῦ* with inf., and *πρὸ τοῦ* with inf. starts its yoke-fellow *μετὰ τό* with inf., and *μετὰ τό* with inf. gets into narrative instead of the aor. part., e. g. Acts 20, 1: *μετὰ τὸ παθεῖν τὸν θόρυβον* instead of *παραμένον τοῦ θορύβου*. But of this more in another paper in which I purpose to consider the use of the participle in Greek.

#### IV.—SPEECH MIXTURE IN FRENCH CANADA.

##### SUPPLEMENTARY.

Since I wrote "Speech Mixture in French Canada," which appeared in the last number of this Journal, I have had the opportunity of examining, in the National Library at Paris, some works on Indian speech which were inaccessible to me while engaged on this article. I will, therefore, add in the following remarks a few points of general interest and of particular etymological bearing that may serve to supplement the material already presented.

P. 147. To the general list of Indian words used in French add *otoka*, *ouache*, *sagamos*, *succotash*.

P. 154. To Romance words used in Indian should be added, class 1: *anotch*, *eskwanior*, *sotar*, *wentkaso*; class 2: *napatak*, *rawension* (*rawensie*), *acanilewi* (from *acanite*: according to French pronunciation, *achanilé*).

Under the first heading I have the following observations to make:

OTOKA. Huron *tokware* vel *aiok*, *atoca*, canneberge, airelle coussinette. Ang. cranberry.<sup>1</sup> In the "Supplément aux Racines," p. 61, this author remarks: *Aiok* vel *tokware*, airelle à gros fruits, *atoca*, *vaccinium macrocarpum*.

OUACHE. La *ouache* du Castor (*amikwac*) est la cavité, le creux fait horizontalement sous la terre, le conduit souterrain qui aboutit à la *ouiche*, à la cabane (*amikwic*). *Wac* et *wic* ont passé dans la langue française du Canada, sans éprouver d'autre modification que celle de l'orthographe (*ouache*, *ouiche*).<sup>2</sup>

SAGAMOS. Chief of an Indian tribe. English *Sagamore*.

SUCCOTASH. Green corn and beans boiled together. According to Webster's English Dictionary, this word comes from the Narraganset dialect form *msickquatash*.

For the Romance words that are to be added, we have under class 1, *anotch*,<sup>3</sup> "aujourd'hui," from the Spanish *anoche* (for

<sup>1</sup> Cuq, *Lexique algonquin*, p. 50.

<sup>2</sup> Cuq, *Lexique algonquin*, p. 140.

<sup>3</sup> Lacombe, *Cri Grammar* (p. 143 et 295), contained in his *Dictionnaire de la langue des Cris*, Montréal, 1874.

example, *isko anotch*, "jusqu'aujourd'hui"; *eskwanior*, "Espagnol," *eskwaniorenya*, "en Espagnol"; *sotar*, "soldat"; *wentkaso*, "vingt-quatre sous"; NIO, which Cuq would regard as the French word "Dieu iroquoisé"; under class 2, *napatok*, "patate," the term used in French Canada for the ordinary *pomme de terre* (for example, *napatakwa misâwa*, "les patates sont grosses");<sup>1</sup> *rawension* (*rawensie*), monsieur, un monsieur, un bourgeois. Mot tiré du Français; il se féminise: *kawension*, madame, *konension*, mesdames;<sup>2</sup> *acanilewi* (Algonkin), demander la charité.<sup>3</sup> "Demander l'aumône, la charité, était chose inconnue pour les Iroquois qui ne mendiaient jamais; pour rendre cette idée, ils adoptèrent simplement le mot français *la charité*, travestie à leur manière: *tekatsariles*."<sup>4</sup>

P. 145. TOMAHAWK. Lacombe (p. 711) assigns this word to the special Cri dialect form *otomahuk*, assomez-le, ou, *otâmahwaw*, il est assommé.

MOCCASIN. Sauteux for *Makkasin*, soulier.<sup>5</sup>

P. 146. WIGWAM. Lacombe (p. 711) transcribes the word thus: *wigwâm*, and refers it to the Cri *wikiwâk*, dans leurs demeures.

P. 149. OURAGON. (Sauteux) plat, vase, de *onâgan*. Les Cris des bois disent *orâgan*, les autres *oyâgan*.<sup>6</sup>

P. 149. PETUN. Cri verb: *pittwaw*, *ok*, fumer. Ibidem, p. 156. M. Cuq remarks on this word: "On m'a demandé plus d'une fois si ces vieux mots *petun*, *petunoir*, *petuner*, *petuneux*, n'auraient pas tiré leur origine de quelque langue sauvage. J'ai toujours répondu que je les croyais venus en droite ligne, de notre langue française, et sortis de la même racine qui a produit les dérivés *pétard*, *pétarade*, *pétiller*, *pétillant*, etc. . . . Pour peu que leur tabac soit mouillé, les fumeurs comprendront aisément l'étymologie française du verbe *petuner*, sans qu'il soit besoin de recourir à je ne sais quel mot de la langue des Cris, ainsi que quelqu'un le prétendait naguère avec chaleur. Il ne faisait pas

<sup>1</sup> Ibidem, pp. 137-8.

<sup>2</sup> Cuq, *Lexique algonquin*, p. 37.

<sup>3</sup> Ibidem, sub voce.

<sup>4</sup> Étude bibliographique par M. L'Abbé Nantel sur le *Lexique de la Langue algonquine*, added to Cuq's *Lexique*, pp. 230-31. This article was originally published in the *Annales térsiennes*, Décembre, 1882.

<sup>5</sup> Ibidem, p. 708.

<sup>6</sup> *Dictionnaire de la langue des Cris* par le Rev. Père Alb. Lacombe, Ptre. Montréal, 1874, p. 708.

réflexion que bien longtemps avant de connaître les Cris, les premiers missionnaires et les premiers voyageurs n'employaient pas d'autre terme pour exprimer l'idée de *fumer la pipe* que celui de *petuner*. Des idées préconçues, et aussi quelquefois, un peu trop de suffisance, ont donné lieu à des anachronismes encore plus sérieux et sur des points beaucoup plus importants. Si l'on me disait que *petun* est un mot péruvien ou brésilien . . . j'aurais beaucoup moins de peine à l'admettre, qu'à faire remonter notre vieux verbe *petuner* à la langue des Cris, nation que les Français n'ont connue que plus tard, alors que déjà depuis longtemps, en France comme au Canada, *fumeur*, *fumeuse* se disaient *petuneux*, *petuneuse*; *pipe* s'appelait *petunoir* ou *machine à petun*, et *fumer la pipe* ou *le calumet*, ne s'exprimait pas autrement que par *petuner*.<sup>1</sup>

PICHOU. Lacombe writes *pichoux*, which he would take directly from the Cri *pisew*, loup cervier, lynx.

PICOUILLE. Does this word possibly have some relation to the Cri root *piku* (*pikw*), *briser*, *casser*, *fracasser*?

P. 150. SAGAMITÉ. Lacombe remarks (p. 708), (Cris) pour: *kisâgamitew*, c'est un liquide chaud; c'est l'adjectif inanimé. Cuoq gives the following particulars as to the origin of this term: *Sagamité*, mot pris dans la langue algonquine, mais pris à contresens, et de plus défiguré. . . . Ce mot ne doit son origine qu'à une méprise, à un mal-entendu, il vient de *kijamite*, le potage est chaud: le premier Français qui a entendu cette expression, l'a prise pour le nom même du potage. De là est sortie la fameuse *sagamité*. Mais dans aucun cas, les Algonquins ne donnent à leur ragoût, le prétendu nom du *sagamité*.<sup>2</sup>

SACAQUA (SACAQUÉ). Lacombe gives *sisiquoi*, which is evidently the same word: petit sifflet en os des sauvages. The word *sisikwan* he defines: petit sac de parchemin bandé, dans lequel sont renfermées de petites pierres; instrument qu'on secoue avec cadence, dans les conjurations.<sup>3</sup>

P. 153. In certain parts of the Indian speech-territory, the correct vowel pronunciation (*u*) has evidently been preserved in such common expressions as *bon jour*, etc. A recent traveller tells us: un vieux chef se trouvait là (Lac des Bois); il nous salue d'un *b'jou! b'jou!* qui est évidemment l'abréviation de notre *bon jour*.<sup>4</sup>

<sup>1</sup> Cuoq, *Lexique algonquin*, pp. 171-2, under *Notes Supplémentaires*.

<sup>2</sup> *Lexique algonquin*, pp. 133 et 175.

<sup>3</sup> *Dictionnaire*, etc., p. 596.

<sup>4</sup> H. de Lamothe, *Cinq mois chez les Français d'Amérique*, p. 246.



P. 149. Contrary to the opinion here expressed by Parkman, much and varied testimony might be cited from the writings both of officials of the Canadian government and of modern travellers in Canada. M. Dénonville, Governor of Canada, wrote: "On a cru longtemps qu'il falloit approcher les sauvages de nous pour les franciser; on a tout lieu de reconnoître qu'on se trompoit. Ceux qui se sont approchés de nous ne se sont pas rendus François, et les François qui les ont hantés sont devenus sauvages." Again: "Ils (the Indians) ne s'allient pas avec leurs voisins, mais entretiennent avec eux les meilleurs rapports."<sup>1</sup>

P. 151. In 1862, M. Dussieux noted particularly a settlement of these *métis* to the north of Lake Superior: Il existe au nord-ouest du Lac Supérieur une peuplade nombreuse qu'on appelle les Bois-Brûlés; elle se compose de *métis* issus de Canadiens-Français et d'Indiens et descendent des anciens coureurs de bois. Ces Français demi-sauvages se sont donné le nom de Bois-Brûlés, à cause de leur couleur hâlée. Ils sont aujourd'hui à la solde de la grande compagnie anglaise des pelleteries de la baie d'Hudson; ils chassent la grosse et la petite bête, mais surtout le bison, et poursuivent les troupes innombrables dans les herbageries qui recouvrent les hautes plaines baignées par le Missouri supérieur et la Nebraska, dans lesquelles le bison s'est réfugié.<sup>2</sup>

P. 162. Add: *Wishe shorihwane* (Michel De la Grand-affaire), *Siwen shotsitsiowane* (Simon De la Grand-fleur), *Srenswe shoto-wane* (François Du Grand-fumier).<sup>4</sup>

P. 150. It is not only Indian words, adopted bodily by the French, that have enriched the vocabulary of the latter, but occasionally the use of a French vocable in a new sense, as the representative of its equivalent in the savage idiom, has crept in, and then came the natural changes in form that would result to it from the rapid and inaccurate pronounciation of ordinary speech. The following is a characteristic example of this usage: Il est probable que les sauvages n'avaient aucune expression pour le prix, la valeur d'une chose, avant d'avoir vu les Blancs. Dans leurs marchés et conventions, tout se faisait par des échanges. C'est alors qu'ils

<sup>1</sup> Le Canada sous la domination française, par L. Dussieux, 2me édition, Paris, Lecoffre, 1862, p. 20.

<sup>2</sup> Allard (Christophe), Promenade au Canada, Paris, 1878, p. 45.

<sup>3</sup> Le Canada sous la domination française, par L. Dussieux, 2me édition, Paris, 1862, p. 20.

<sup>4</sup> Cuoq, Lexique algonquin, p. 120.

ont commencé à se servir du mot *allây*, pelletrie, fourrure, qui ne prend jamais le pluriel, quand on s'en sert pour compter, estimer la valeur d'une chose, v. g., *peyakwattây*, un *plus*, ou *pelu*, équivalent ordinairement à deux chelins, *mistwattây ni tiphân eoko*, j'ai payé cela trois *plus*. Ce mot *plus* a été inventé par les Canadiens du Nord-Ouest pour répondre à l'expression indienne *allây*, pelletrie. Les Anglais se servent du mot *skin*, v. g., give me that, I'll give you two skin (*sic* !), *eoko miyin ekusi nij' wattây ki ka miyitin*, donnez-moi cela, et je te donnerai deux *plus*.<sup>1</sup>

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<sup>1</sup> Lacombe, Grammaire, p. 141.

## NOTES.

### VARIA.

#### I. *Thukydides and Geometry.*

Cantor, in his *Vorlesungen über Geschichte der Mathematik*, p. 146, says: "Wir haben auch die Nothwendigkeit betont, den Flächeninhalt einer Figur aus den dieselbe bildenden Seiten in *richtiger* Weise finden zu können. Unsern mathematischen Lesern dürfte diese Betonung überflüssig erscheinen, aber sie ist es nicht so ganz. Bei einem Volke von überwiegend geometrischer Begabung, wie es unstreitig das griechische war, konnte um das Jahr 400 v. Chr., also zur Zeit Platons, einer der geistreichsten, tiefsten Geschichtsschreiber aller Jahrhunderte, konnte noch ein *Thukydides* so wenig Bescheid wissen, dass er Inhalt und Umfang als proportional dachte, dass er in Folge dessen die Fläche der Insel nach der zum Umfahren nöthigen Zeit abschätzte. *Thukydides* VI 1 (ed. Rothe), p. 95." Now this is a grave charge, preferred seriously and with seeming deliberation, and we have a right to demand convincing proof. Let us examine the one passage cited: *Σικελίας γὰρ περίπλους μὲν ἐστὶν ὀκτάδι οὐ πολλῇ τιμῇ ἔλασσον ἢ ὀκτὼ ἡμερῶν, καὶ τοσαύτη οὐσα ἐν εἴκοσι σταδίων μάλιστα μέτρῳ τῆς θαλάσσης διείργεται τὸ μὴ ἥπειρος εἶναι.* That is, "the circumnavigation of Sicily with a merchantman requires not much less than eight days," etc. And that is all. There is not the slightest ground even for suspecting that *Thukydides* supposed the area to be in proportion to the periphery rather than its square. The worst that could possibly be charged (and that would be an unjustifiable charge) would be that he supposed the *shape* made no difference. This charge was preferred long ago. Cf. Quint. Instit. Or. I 10, 40 "plurimum refert cuius sit formae ille circuitus; reprehensique a geometris sunt historici qui magnitudines insularum satis significari navigationis ambitu crediderunt. Nam ut quaeque forma perfectissima, ita capacissima est." But there is no evidence in the passage of *Thukydides* that he was ignorant even of this fact. He could assume that his intelligent readers (and he wrote for such only) had some conception of the shape of the island. That

maps in those days were far from being unknown is shown by the fact that Aristophanes in the *Clouds* amuses the people with a scene in which an old peasant fails to comprehend a chart of the world. So the possible charge against Thukydides narrows itself down to the vagueness of the unit of measure. Strabo quotes Ephoros and others as making the periphery a voyage of five days and five nights. He gives the shape of the island and its periphery in stadia. But he too could be charged with the error ascribed by Cantor to Thukydides with just the same propriety, for he does not give the area. He supposed his readers could estimate it; so did Thukydides; and I really believe his statement was as satisfactory for his purpose as would have been the case if he had said "it contains about ninety myriads of square stadia." If Thukydides has elsewhere said anything exposing ignorance of geometry, I do not remember to have seen it. It certainly ought to have been cited if it exists.

## II. *Some Errors in Liddell and Scott.*

1. Under *ὀμφαλόεις* we find "*οἰμωγὰς ὀμφαλοέσσας* (*a joke παρὰ προσδοκίαν*) Ar. Pax, 1278." Any joke should contain something *contrary to expectation*, or at least *unexpected* (*ἀπροσδόκητον*), but by *παρὰ προσδοκίαν* is meant a different kind of surprise from that in the example cited. The fictitious peace is to be celebrated. A boy begins a song, the burden of which is *war*. He is interrupted by Trygaios with a rebuke. He begins again:

*Boy*: οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,  
σύν ῥ' ἔβαλον ῥίνους τε καὶ ἀσπίδας ὀμφαλοέσσας.

*Tryg.*: ἀσπίδας; οὐ παύσει μεμνημένον ἀσπίδος ἡμῖν;

*Boy*: ἔνθα δ' αἶμ' οἰμωγή τε καὶ εὐχολή πῆλεν ἀνδρῶν.

*Tryg.*: ἀνδρῶν οἰμωγή; κλαύσει νῆ τὸν Διόνυσον,  
οἰμωγὰς αἶδον, καὶ ταύτας ὀμφαλοέσσας.

Of course, Trygaios merely transferred the adjective, through mental confusion, from *ἀσπίδας* to *οἰμωγὰς*. For something analogous cf. Nub. 233 ff.

2. Under *γαμέω*, "Medea speaks contemptuously of Jason, as if *she* were the husband, *μῶν γαμοῦσα* . . . σέ; Eur. Med. 606." By no means. She is just here playing the poor, helpless, wronged female. She uses the active (*τί δρῶσα*; *μῶν γαμοῦσα καὶ προδοῦσά σε*;) in her ironical question because she refers to Jason's having married and betrayed *her*.



3. Under *χρήσιμον*: "c. inf. *useful for doing*, Ar. Nub. 202: *χρήσιμόν ἐστι*, c. inf. id. Av. 382." The first example is as follows: ΣΤΡ. τοῦτ' οὖν τί ἐστι *χρήσιμον*; ΜΑΘ. γῆν ἀναμετρεῖσθαι. Here the inf. takes the place of loose *τί* = *eis τί* of the question, and it may well be doubted whether this alone would justify the inf. directly with *χρήσιμος*—though, of course, this objection is not intended as an argument against the possibility of that construction. The other example cited by L. and S. is simply no example at all: *ἐστι μὲν λόγων ἀκοῦσαι πρῶτον, ὥς ἡμῖν δοκεῖ, χρήσιμον*, where it is *ἀκοῦσαι* that is *χρήσιμον*.

4. Under *ὥπ*: "a cry of the *κελευστής* to make the rowers stop pulling, *avast!* Ar. Ran. 180, 208." Now, in the second passage cited the boat is about to *start*, and Dionysos says *κατακέλευε δῆ*. Hereupon Charon says *ὥπ ὥπ*. Under *κατακελεύω* we read: "2. of the *κελευστής*, to give the time in rowing, Ar. Ran. 208,"—the correct explanation—for this passage at least, where *ὥπ ὥπ* gives the time. It is certainly not the signal to stop, as stated under *ὥπ*.<sup>1</sup>

5. Under *ἤλεκτρον*, *ἤλεκτρος*, in the third line we find "masc. in Soph. Ant. 1038 and late prose," but ten lines lower down: "Soph. also (Ant. 1038) speaks of *τὰπὸ Σάρδεων ἤλεκτρον*."

### III. Some Errors in Harpers' Latin Dictionary.

1. *Asbestos* is put = "*ἄσβεστος* (incombustible)." That meaning for *ἄσβεστος* would be convenient, but is it true? It seems to mean "inextinguishable."

2. Under *conor* the constructions are thus enumerated: "constr. with *acc.*, *inf.*, rarely with *abl.* of the gerund., or *absol.*" How construed with *abl.* of the gerundive or gerund? Let the example cited answer: "(γ) With *abl.* gerundii: *ne frustra dehortando impedire conemini, that you attempt not vainly to dissuade*, Nep. Att. 21, 6." But what becomes of *impedire*? This oversight is all the more remarkable as the example is marked with an asterisk to show that it is the only one known. And yet the detection of the error was due to its reproduction in a Latin exercise.

3. Of minor errors (such as the misprint "*pers. pron.*" for "*poss. pron.*" under *vicis*, B, II 2, a, or the insertion of a *subjunctive* example under "*quippe*, 5, a, with *indic.*") there is one that is

<sup>1</sup> It would be worth while to follow up modern equivalents. Here is one: "Lastique glissait sous la quille des rouleaux de bois graissés, puis, reprenant sa place, modulait d'une voix traînante son interminable 'ohée hop,' qui devait régler l'effort commun." G. de Maupassant, *Une Vie*, p. 40.—B, L. G.

worthy of attention. Under "*quis*, II, A, 2. With *gen. part.*" occurs the example "*hoc enim, quis homo sit, ostendere est, non quid homo sit dicere.*" The insertion of this in the wrong place is unimportant; but there ought to be a place provided for such examples. In spite of the fact that it is very common, there are some teachers who might be benefited by examples of the formula "*quid est animus?*" "*quid est homo?*" "*quid est deus?*"

4. Under "*examino*, II, A, 1. *Act., to weigh*" is this example: "*(aër) tamquam paribus examinatus ponderibus*, Cic. Tusc. I, 19, 43." The subject is not *aër*, but *animus*, and *examinatus* means *poised, held in equilibrium*, according to definition 2, which is illustrated by one example from Vitruvius and is marked with the asterisk as being without other examples.

M. W. HUMPHREYS.

## REVIEWS AND BOOK NOTICES.

The Vision of William concerning Piers the Plowman, in three parallel texts, together with Richard the Redeless. By WILLIAM LANGLAND (about 1362-1399 A. D.). Edited from numerous manuscripts, with Preface, Notes, and a Glossary, by the Rev. WALTER W. SKEAT, Litt. D., LL. D. Vol. I: Text, pp. viii, 628. Vol. II: Preface, Notes, and Glossary, pp. xciii, 484. Oxford, At the Clarendon Press, 1886.

The publication of this work complete marks an era in the history of English literature and philology. Scholars have long been familiar with Professor Skeat's twenty years' work upon the poem, and the gradual publication of the three different texts, which are so many successive revisions, and of the preface, notes, and glossary, in the five-volume edition of the Early English Text Society, completed in 1884. But in the above-mentioned work Professor Skeat has given us the three texts on parallel pages, text A occupying the upper part of each page, text B the lower left hand, and text C the lower right hand page, so that the student has at a glance the three forms of each portion of the text, with various readings at the foot of the page. The second volume contains the preface, notes, and glossary in condensed form. This is emphatically a students' edition, and Professor Skeat is to be congratulated upon its publication in such a useful and convenient form. It will, too, tend to introduce the poem to a wider public, who would never have seen it in the E. E. T. S.'s edition. But the suggestion may be permitted that, if one text, say text C, as the latest and fullest, together with the preface, notes, and glossary, all three still further condensed, were published in one handy volume, it would be in a still more popular form, to say nothing of the diminished price, which is an important consideration.

The preface contains full information with respect to the different texts and manuscripts, all of which are described, a life of the author, criticisms of the poem by I. D'Israeli, Dr. Whitaker, Thos. Wright, Hon. Geo. P. Marsh, and Dean Milman, descriptions of the printed editions, and an argument. From a careful study of the forty-five existing MSS and Crowley's text (the MS from which it was printed being lost), Professor Skeat has detected not less than *ten* varieties of form (p. xxii) in the MSS, but they may be reduced to *five*: A-text, ten MSS; B-text, fourteen; C-text, fifteen; mixed A and C, four; mixed C and B, three (p. lxii). The three forms of the text are well defined, and from internal evidence are assigned respectively to the years 1362-3, 1377, and 1393, the last form being later than Chaucer's Canterbury Tales and contemporary with Gower's Confessio Amantis. Text A contains a prologue and twelve passus, or cantos, 2572 lines; text B, a prologue and twenty passus, 7241 lines; and text C, twenty-three passus, 7355 lines. While C does not differ much in length from B, it shows considerable revision, and is evidently

the final form of the poem. A table, giving the number of passus and lines in each, and the correspondences, would have been a convenience to the student.

The work was first printed by Robert Crowley in 1550, in three impressions, the third of which was reprinted by Owen Rogers in 1561, but very carelessly, and it "is almost worthless" (p. lxxvi). This edition is of the so-called B text, but the MS from which it was printed has been lost. Both imprints are now very rare. In 1813 Dr. Thos. D. Whitaker first printed the C text, in black letter, at great expense, and preceded by a lengthy introductory discourse, of which Professor Skeat says, "there is not much that is still of value" in it. In 1842 the late Thos. Wright printed a very useful edition of the B text in two volumes (second edition, 1856), and in 1869 Professor Skeat printed at the Clarendon Press a very handy little volume containing the prologue and seven passus of the B text, which reached its third edition in 1879. The A text was never printed until Professor Skeat took the poem in hand, except a few extracts in Dr. Morris's "Specimens of Early English" (1867), which were not then recognized as a separate form of the poem.

It would consume too much space to give even a summary of the argument, and it may suffice to state that "the poem is distinctly divisible into two parts, the 'Vision of Piers the Plowman,' from which it takes its name, and the separate "Visions of Do-well, Do-bet, and Do-best" (p. lxxxvi). There are, however, no less than *eleven* visions altogether, viz. (1) of the Field Full of Folk, of Holy Church, and of Lady Meed; (2) of the Seven Deadly Sins, and of Piers the Plowman; (3) of Wit, Study, Clergy, and Scripture; (4) of Fortune, Nature, Recklessness, and Reason; (5) of Imaginative; (6) of Conscience, Patience, and Activa-Vita; (7) of Free Will, and of the Tree of Charity; (8) of Faith, Hope, and Charity; (9) of the Triumph of Piers the Plowman; (10) of Grace; and (11) of Antichrist. The ninth vision (Passus XXI, C text) contains the life of our Lord—who here represents Piers the Plowman, although the allegory is not consistent in this respect—from the entrance into Jerusalem to the resurrection, including, of course, the descent into hell after the manner of the Miracle plays, so popular in that day. Professor Skeat calls it "the finest passus in the whole poem." Christ is represented as clad in the armor of a knight coming to joust. Faith cries from a window (*fenestre*), "*a! fili David!*" and

" Olde Iewes of Ierusalem · for Ioye thei songen,  
*Benedictus qui venit in nomine domini.*"

The seer inquires of Faith "who sholde Iouste in Iherusalem," and learns that

" This Iesus of his gentrice · wole Iuste in Piers armes,"

shall destroy death, bind Lucifer, and within three days

" Fecche fro the fende · Piers fruit the Plowman."

" Thanne cam Pilatus with moche peple · *sedens pro tribunali*";

the Jews charge "this Iesus" with saying that he would destroy "owre Iewes temple" in one day, and in three days after "edifye it eft newe." One cries "*crucifige!*" another, "*tolle, tolle!*" He is finally nailed naked to the cross



with three nails, the two thieves are crucified with him, their legs are "craked" and their arms after,

"Ac was no boy so bolde · goddes body to touche."

A blind knight, however, "hiȝte *Longeus*, as the lettre telleth," came forth and pierced him through the heart, when

"The blode spronge down by the spere · and vnspered the kniȝtes eyen,"

so the knight falls on his knees and cries for mercy. The dreamer now withdraws into darkness, "to *decendit ad inferna*," when he sees Mercy and Truth approaching. Truth wishes to know "what this wonder meneth." Mercy explains, but Truth is incredulous, calls it "a tale of Waltrot" [an idle tale], and refuses to believe that Adam, Eve, Abraham, and the patriarchs and prophets, can ever come out of hell:

"For that is ones in helle · out cometh it neuere :  
Iob the prophete, patriarke · reproueth thi sawes,  
*Quia in inferno nulla est redempcio.*"

Peace comes, "in pacience yclothed," and confirms what her sister Mercy has said. Righteousness sides with Truth, but Peace explains how it shall be done. The Book, too, narrates the particulars attending the birth of Christ, and confirms the statements of Mercy and Peace. Truth hears and sees

"How a spirit speketh to helle · and bit vnsper the ȝatis ;  
*Attollite portas, etc.*"

Satan and Lucifer—for they are separate personages—know what the light betokens, and lament it, but at the command of the light, who is "*Rex glorie*," the gates of hell open wide:

"Patriarkes and prophetes · *populus in tenebris*,  
Songen seynt Iohanes songe · *ecce agnus dei.*"

The Lord takes into his light those whom he loved, and, after rebuking Lucifer at length, binds him in chains,

"Astaroth and al the route · hidden hem in hernes" [corners];  
he leads forth what he pleases, and

"Many hundreth of angeles · harpeden and songen,  
*Culpat caro, purgat caro ; regnat deus dei caro.*"

Truth and Righteousness are convinced, kiss Peace, and Love sings, "*Ecce quam bonum et quam iocundum, etc.*"

It is necessary to read but this passus (B text 431 lines, C text 479) in order to appreciate the art, wit, and learning with which Langland has treated his lofty theme. Besides the Gospel narratives, Professor Skeat identifies as sources of the subject-matter Bishop Grosstete's Castel of Love and the apocryphal Gospel of Nicodemus, which furnished so many mediaeval writers with the prototype for the legend of the Descent into Hell. The Coventry, and other Mysteries, and the recently published York Plays, are also referred to in the notes. The active dialogue constantly recalls the dramatic repre-

sentations of the Mysteries, with which the author was evidently very familiar. He seems to have had the Vulgate at his fingers' ends, quotes a Latin hymn in the Breviary, and

"Thanne piped Pees · of poysye a note,  
*Clarior est solito post maxima nebula* [*? nubila*] *phebus*,  
*Post inimicitias clarior est et amor*,"

an elegiac couplet which Professor Skeat has not been able to identify, though he states that one of the lines is quoted by Matthew Paris, and he gives several references for the sentiment. This passus, too, supplies us with some rare expressions, as "a tale of *Waltrot*" (b. 142), quoted above, and "what *denes* man" (b. 298, not in c.) = a man of what make, what kind of man; "*brasene gones*" are mentioned in c. 293 (not in b.), and other engines of war with which Satan attempts to keep out Christ.

At the close of the passus William awakes and calls his wife Kitte and his daughter Calote (b. 427-31):

"Ariseth and reuerenceth · goddes resurrexioun,  
 And crepeth to the crosse on knees · and kisseth it for a Iuwel!  
 For goddes blissed body · it bar for owre bote,  
 And it afereth the fende · for suche is the myȝte,  
 May no grysly gost · glyde there it shadweth!"

After "Iuwel" the C text inserts a line:

"And ryghtfullokest a relyk · non riccher on erthe,"

which illustrates the way the author has revised his poem, adding sometimes one and sometimes several lines, omitting, transposing, and replacing lines and words, and often merely changing the order of words in the line. In the notes to this passus, "And lenede me til lenten" is paraphrased "And leant about (idled about) till Lent time," though the editor adds "The phrase is not very clear." The meaning given in the glossary, "reposed," suits the passage better; but can it mean "I made myself lean, I fasted," for the author says that he slept until Palm Sunday, when his vision began? The adjective *lene*, lean, occurs in b. prol. 123. and twice in Richard the Redeless (2, 119; 3, 59), but is not given in the glossary. On line 448, in the quotation from O. E. Homilies, 3 seems to have dropped out from the second 3e; and on line 461, "to lauhynge ne brouhte," should be "did not turn [bring] it to laughter," more exactly, rather than "could turn."

To refer again to the Introduction—where so much is given it seems hypercritical to wish for more, but the sections on the dialect and the metre of the poem (pp. lvii-lxi) seem very meagre. Professor Skeat contents himself with referring to the grammar prefixed to Böddeker's "Altenglische Dichtungen des MS Harl. 2253," and to "William Langland, a Grammatical Treatise, by E. Bernard, Bonn, 1874, where the grammatical forms are collected"; and for the metre, to Rosenthal's article, "Die alliterierende englische Langzeile im XIV Jahrhundert, Halle, 1877." It is much to be wished that English scholars would imitate the labor and painstaking of German scholars, and provide all their editions of Old and Middle English works with careful grammatical

synopses, for the student needs them and cannot be expected to provide himself with them elsewhere. The grammar of Chaucer will not suffice for Langland, and for a study of M. E. grammar and philology Langland's great work is much more valuable than the works of Chaucer; hence the importance of giving us in English, and especially in an edition of Langland, a full and accurate synopsis of all grammatical forms occurring in the poem.

Professor Skeat is perhaps right in saying that "There can be little doubt that the true dialect of the author is best represented by MSS of the B text, and that this dialect was mainly Midland, with occasional introduction of Southern forms"; for the Midland dialect was prevalent in London, and probably the B text was written there, but the remarkable prevalence of Southern forms, of the pronouns especially, in the C text, would warrant the conjecture that the author may have returned to Worcestershire before he subjected his work to its final revision. No one of the MSS printed is, however, consistent in its use of forms, and here too we are met with the difficulty of knowing what to attribute to the scribe and what to the author. The A text (Vernon MS) is manifestly the oldest in its forms, as we infer from its phonology especially, but all three of the texts show mixture in pronouns, and in the endings of nouns and of verbs.

A careful reading of the first three and of the last three passus, and of Richard the Redeless, has given the following results in the main, though exceptions may, perhaps, be found on more careful examination; if so, it will simply confirm the statement that no one of the MSS printed is without mixture in its forms. But a few out of many examples noted are given, and no attempt is made to note *all* forms: In *nouns* we find for *gen. sing.* a. 1, 89 *Lucus*, b. *Lukes*, c. *Lukys*; b. prol. 197 *mannus*, c. *mannys*; b. 19, 120 *moder*, c. *modres*; *nom. and acc. pl.* c. 1, 18 *spiritus*; a. prol. 46 *pilgrimes*, b. *-es*, c. *-is*; a. b. c. *palmers*; a. prol. 47 *seintes*, b. *-es*, c. *-ys*; cf. R. 2, 144 *chekonys*; a. prol. 55 *freres*, b. *-is*, c. *-us*; a. prol. 35 *children*, b. *chylderen* (*childer* has not been found); a. prol. 72 *eizen*, b. *eyes*, c. *eyen*; a. prol. 75, a. b. *eres*, c. *eren*; a. 1, 28 *douhtren*, b. *douhtres*, c. *douhtres*; a. 2, 185 *feeres*, c. *feren*, but b. has *felawes*; cf. R. 2, 147 *ffedrin*; 148 *ffedris*; R. 3, 42 *eiren*, 50 *eyren* [eggs]; for *gen. pl.* we find, a. 1, 65 *Iewes*, b. *Iurwen*, c. *Iewene*; c. 2, 95 *lordene*; a. b. 2, 103 *kingene*, so b. c. 19, 77; b. 18, 370 *mennes*, c. *menne*, so 20, 54 and 186; cf. R. 1, 65 *elderne*. In *adjectives* we find for *plural*, b. c. 19, 269 *cardinales vertues*, but b. c. 19, 313 *cardinale vertues*; b. c. 20, 60 *alle hise*, *hise* used absolutely; for *gen. pl.* b. 19, 468 *aller*, c. *alre*; *compar. with the*, a. b. c. prol. 31 *the bettre*; c. 1, 104 *the wors*; c. 1, 117 *the wrother . . . the rathere*; b. 19, 415 *the curseder*, c. *the corsedour*; cf. R. 4, 86 *the mo*; *double compar.* c. 19, 24 *more worthiere*; cf. R. prol. 60 *more better*; R. 2, 101 *more myztier*; *superl.* c. 1, 131 *most vertuose et al.*; b. 18, 158 *furstle*, c. *formest*; b. c. 19, 116 *furstle and formest*. The greatest variety of forms is shown in the *pronouns*: in the *personal pronouns* we find for *first person sing.* in a. both *I* and *ich*, though *y* occasionally, as in 4, 119; 8, 126 (these references from glossary); in b. *I* prevails, though *ich* is found, and glossary gives *ik* once, 5, 228, in the phrase, *so the ik* [= "so may I thrive"]; in c. *ich* prevails, and *I* is rare, so also is *y*; in 20, 102 we have *y*, 104, *ich*, 105, *I*, glossary gives also *y* in 4, 370; for *second person sing.* we find in a. 1, 58 *the*, b. *þow*; *possess.* a. 1, 41 *thi*, b. *þowre*, c. *þoure*; so R. 2, 117-18; for *third person*

*sing. masc. possess.* a. b. prol. 69 *his*, c. *hus*, and so usually, but a. b. c. prol. 70 *his*; b. 19, 214 *his*, c. *hise*, used absolutely, as in 20, 60 above-mentioned; for *third sing. fem. nom.* a. 1, 10 *heo*, b. *she*, c. *hue*, and so usually, but a. b. 1, 71 *heo*, c. *hue*; in b. 18, 164 we find *he*, c. *hue* in text, though MSS *he*, and in c. 21, 175, 178, 179, the editor writes *hue* = b. *she*, where one or more MSS have *he*, which shows that *he* was used by the scribe, if not by the author, as *feminine*; in b. 19, 116 *she*, c. *sheo*, a remarkable and unique form in c., but there is no various reading; b. 19, 154 has *she*, c. *heo*, which we should, perhaps, read in 116; cf. R. 3, 50, *the hue* = "the she-bird," two hundred years before Shakspeare's "the cruelest she," a stock example; for *gen. sing.* we find a. 1, 10 *hire*, b. *her*, c. *hure*, and so usually, a. b. *hire* or *hir*, *here* or *her*, c. *hure*; in b. 18, 173 *her*, c. *heore*; *dat. sing.* b. 18, 168, 172 *hir*, *her*, c. *heore*, *huere*; *acc. sing.* b. 18, 167, 171 *hir*, *her*, c. *heore*; for *third person plural* we find a. prol. 43 *heo*, b. *hij*, c. *they*; a. 79 *heo*, b. c. *thei*; 18, 83 b. *thei*, c. *hij*; *thei*, however, occurs also in a., as in 5, 25, 35; for *gen. pl.* we have a. prol. 28, *heore*, b. *here*, c. *hure*, and so usually, but as in a. prol. 41 *heor*, b. *her*, are also common; in b. 19, 211 we have *her*, c. *hus* [= one's, indef.]; for *dat. and acc. pl.* a. prol. 25 *heom*, 36 *hem*, b. and c. *hem*, are the regular forms; it will be observed that *their* and *them* are not found, just as in Chaucer. Among *demonstrative pronouns* we find for *plural* of *that*, *tho*, as in c. 1, 18, and for *plural* of *this* various forms, a. prol. 22 *theos*, c. *thuse*; a. prol. 44 *this*, b. and c. *tho* (pl. of *that*); a. b. c. prol. 59 *this*; a. 1, 198 *theos*, b. *this*, c. *thees*; b. 18, 424 *this*, c. *these*; b. 19, 92, b. *thise*, c. *thes*; b. 19, 306 *thise*, c. *these*; and in b. 20, 109 *tho fewe*, c. *thaym fewe*, where *thaym* = *those*, a peculiar and unique form in c., but there is no various reading. Other *pronominal* forms that deserve notice are the *indef. me* = *one*, as in a. 1, 138; so b. 19, 144 *men*, c. *me*; *one* = *alone* after *himself*, a. 1, 146; so b. 19, 365 *they one*, pl.; b. 18, 170 *hem tweyne*, c. *ayther other*; b. 2, 66 *here beire*, c. *here botheres*; b. 19, 37 *her botheres*, c. *here beyer*; so c. 21, 374 *oure beyere*; b. 20, 351 *her either other*, c. *here aither othere*; b. 18, 73 *eyther*, c. *euerich*; b. 19, 155 *eche a*, c. *eche*; so 19, 414; b. 20, 19 *eche*, c. *eche a*; b. 4, 32 *her noither*; c. 4, 368, *here nothers*. The *relative* and other *pronominal* forms must be passed by; I add only b. 18, 140 *that*, c. *that thing that*; 141 b. *that*, c. *that that*; and c. 21, 292 *here heuedes that*, where the antecedent is contained in the *genitive here*. As examples of the *demonstrative adjectives* we find b. 18, 145 *þone*, c. *þon*, 187 *þonde*, c. *þon*, used in both cases after the conjunction *that*; also a. b. c. 1, 81 *this ilke*. In *verbs* we have for 2 *sing. present*, R. 3, 281 *thou walkiste*; 3 *sing. present*, a. b. c. prol. 19 *asketh*, and so usually, but in b. 18, 365 *me threstes*, c. *me fursteth*, used impersonally, a rare example of *-es*; the phonetic interchange of *th* and *f* deserves notice; in a. c. prol. 64 we have *mounteth*, b. *is mountyng*; for *plural present* we find a. prol. 22 *distruen*, b. *destruyeth*, c. *destroyeth*; a. prol. 28, *holdeth*, b. c. *holden*; *n* is also dropped, as a. prol. 29, *coueyte*, b. *coueiten*; c. has here *pres. part. coueytynge*; a. prol. 44 *ryseth*, b. *risen*, c. *aryseth*; a. b. prol. 20 *putten*, c. *putte*; for *past plural*, a. c. prol. 20 *pleiden*, b. *pleyed*; b. 22 *wonnen*, c. *wonne*; a. b. c. 31 *chosen*. In the *auxiliary* and *anomalous verbs* we find a. prol. 37 *habbeth*, b. *han*, c. *hauen*; a. b. c. prol. 62 *han*; a. prol. 152 *schul*, b. *shullen*, c. *shulleth*; so b. 19, 247 *shal*, c. *shulleth*, from analogy with *wolleth*, as in c. 1, 36 *wollen*, from analogy with *shullen*; b. prol. 223 *doth*, c. *don*; b. prol. 43, a. b. *gon*, c. *goth*; *past sing.* a. b. 1, 71 *þode*, c. *wente*; *past*



pl. a. prol. 40 *eoden*, b. *3ede*, c. *3oden*. The forms of the verb *to be* show the greatest variety in *present plural*: b. prol. 200 *be*, c. *bulh*; a. 1, 129 *are*, b. *arne*, c. *aren*; a. 1, 164 *ben*, b. *arne*, c. *aren*; a. 1, 165 *beo*, b. c. *aren*; a. 1, 165 *beoth*, b. c. *ben*; a. 1, 198 *beth*, b. *ben*, c. *aren*; b. 18, 108 *ar*, c. *beoth*; b. 18, 133 *ben*, c. *beoth*; b. 18, 275 *ben*, c. *beon*; b. 18, 276 *ben*, c. *beth*; b. 20, 233 *arn*, c. *aren*; b. 20, 332 *ar*, c. *aren*; b. 20, 363 *ben*, c. *aren*, so no text is consistent. *Infinitives* occur with and without *n*, as b. prol. 168 *to bugge*, c. *to byggen*; b. 170 *hangen*, c. *honge*; also in *y*, *ye*, and *ie*, c. 1, 36 *swery*; b. prol. 105 *to close*, c. *to closye*; c. 1, 110 *rebukie*; b. prol. 174 *shonye*; a. 1, 131 *for to loue*, b. c. *for to louye*; for use of *to* with infin. note in next line, c. 2, 144 *and deye rather than to do*, and cf. R. prol. 77 *I shulde to be*. In *present participles* we have a. b. c. prol. 19 *tworchinge and wondringe*, and so usually, but b. prol. 104 *closyng*, c. *closynde*, used adjectively; in b. c. 18, 11 occurs *cam prykye*, but usually the participle, as b. c. 18, 114 *cam walkyng*, 163 *come rennyng*, 166 *cometh pleyng*; 19, 147 *come knelyng*; b. 20, 99 *cam dryuende*, c. *cam dryuyng*; in c. 23, 218 we find *passend*, and c. 21, 291 the rare French form *boilaunt*, and *brennyng* in same line; so b. 1, 155 *persant*, c. *pershaunt*, as adj. In *past participles* we have a. b. prol. 53 *knownen*, c. *knowe*; a. prol. 68 *I-broken*, b. *y-broken*, c. *to-broke*; a. 1, 60 *born*, b. *borne*, c. *bore*; b. 19, 340 *worth broke*, c. *worth to-broke*; in 18, 203 we find b. c. *twist*, and b. *knownen*, c. *knowe*, in same line. As examples of variation in *strong* and *weak preterites* may be noted b. 20, 304 *shope*, c. *shupte*; so b. c. 20, 138 *shupte*; and in b. 20, 166 *shifte*, c. *shrof*, *shifte* may be an error for *shriste*, for the editor's explanation "moved" does not make as good sense.

But it would prolong this notice to too great length to comment on many other points of interest that suggest themselves, particularly in use of words. Many old words and expressions are still preserved which were soon to die out forever, and many new words are introduced. The vocabulary of Langland will repay careful study. While the language of Chaucer, being the speech of the educated classes, is nearer the language of the present day, that of Langland, representing more nearly the speech current in the mouths of the people at large, preserves many words not found in Chaucer; and, as may be seen from the few illustrations given above, his grammar is much more varied and shows a closer connection with the older language. Professor Skeat well says: "A thorough investigation of the dialect would fill a small volume," especially if we include an accurate analysis of the grammatical forms. It is scarcely accurate to include the use of *she* and *aren* as at this time "traces of Northern influence," any more than the use of *they*. While originally Northern in origin, they were now regular Midland forms, and we have seen above that a. *heo*, b. *she*, c. *hue*, were, in the main, characteristics of the three texts, and that *aren*, *ben*, and *beoth*, with alternative forms, were used in all three texts. The unique use of *sheo* and *thaym* in c. (see above) does point in that direction, as well as the traces of Old Norse influence on the vocabulary, and the use of Northern *a* in some words. The Southern character of the language in c. is evident from the examples given above, so that I should prefer to say that the dialect is Midland with a very strong infusion, instead of "occasional introduction," of Southern forms, especially in text c., which was to be expected from Langland's residence in the West.

It is to be hoped that Professor Skeat will crown his great work by giving us a complete grammar of the language, based on all three texts, and we can then see how far the author changed his dialect to suit his residence.

I have no space to notice the metre; it may be seen from the quotations given above. The older rules for alliteration are not observed; sometimes alliteration is lacking and sometimes it is superabundant; also an unaccented word often begins with the alliterative letter, and in some lines the rhythm is very rough, so that we may agree with Professor Skeat that "Langland was not very particular about his metre." Still we have many such fine lines as (b. prol. 25):

"In prayers and in penance · putten hem manye,"

and (b. prol. 36):

"Feynen hem fantasies · and foles hem maketh,"

which show that Langland could write rhythmically when he chose.

In addition to the *errata* given the following may be noted in the portion read: Vol. I, p. 11, c. 1, 110 *chased* for *chasted*, latter given in glossarial reference; p. 614, R. 2, 156 [*of their*] should be [*of her*], for *their* does not occur and is inserted by the editor; so in foot-note; p. 616, R. 3, 26 *clergie* should be *clerlie*, according to notes in Vol. II, but no foot-note here. The following have been noted in Vol. II: Introduction, p. viii, foot-note, 1509 should be 1409; p. ix, foot-note, *cira* for *circa*, and *erupt* for *erupit*; p. lxxiv, quotation, line 2, should not *shrobbes* be *shroudes*, for the former occurs only in c. and Crowley is quoting b., as *shepe* shows? p. lxxxiv, line 1, *Sept.* has dropped out *ab initio*; p. lxxxvi, line 15, *dele the* before *Piers*; p. xci, line 25, *enered* for *entered*; Notes, p. 16, line 19, *br.* for *b.*; p. 279, line 5 from bottom, *Yyue* for *zyue*; in Glossary, under *Bonched*, *Bunchip* is referred to, but it is omitted, as are also the following, though it may not have been intended to include all words whose meaning is plain: *badde*, b. 10, 281; *benche*, R. 4, 69; *bryste*, b. 19, 431; *cheriche*, c. 2, 144, R. 3, 203; *chylderen*, b. pr. 35; *colers*, b. pr. 203, c. 1, 208; *lene*, b. pr. 123, R. 2, 119, 3, 59; *mad*, R. 1, 22; *madde*, R. 2, 184; under *mot* we find "*most, must*, 21, 415," which should be under *must*, for this is the noun, not the verb; *qweene*, a. 2, 14, though *queyne* is given; *sallere*, R. 4, 46; under *spille*, b. 19, 298 might have come under "punish," as *correcte* occurs in text in the following line; *waste*, b. 1, 163; and *whedir*, R. pr. 28.

In a few cases in the Notes exception might be taken, perhaps, to Professor Skeat's interpretation, but it is not worth while to prolong this notice in order to point them out.

Professor Skeat has done well to add the poem of Richard the Redeless, already printed by Mr. Wright for the Camden Society, 1838, and in "Political Poems and Songs," 1859, and by Professor Skeat for the E. E. T. Society in 1873. The MS is unique, No. XIX of the *Piers Plowman* MSS, and is in the Cambridge University Library. Internal evidence settles the date of the poem as September, 1399, just before the deposition of Richard II. Professor Skeat does not hesitate to ascribe the poem to Langland, but appeals here only to "the evidence of originality in the poem," with a reference to certain passages, of which he says: "The supposition of such passages being written by a poet of less power than William is like supposing that there may have been two

Shakespeares." This may be conclusive, but we should have liked to see the question more fully investigated, especially on the grounds of similarity of language and metre. An argument of this poem is also given; it takes Richard severely to task for his lack of Rede.

I cannot close this notice without again emphasizing the debt that scholars and the public owe to Professor Skeat for this work. From a literary point of view it helps to make better known the second great poet of that age, a man who wrote not for amusement, but because he could not help writing; a man whose soul was filled with a deep sense of the corruption of the times in both religion and government; who, like the prophet Isaiah or John the Baptist, was a voice in the wilderness, uttering a righteous indignation upon all forms of vice and sin. He was not a doctrinal reformer, and so cannot be compared with his greater contemporary, Wyclif, but he was a most earnest moral reformer, denouncing monk, friar, and layman with his withering curse. Still, it is from a philological point of view that the work is most valuable to the student of the English language, and one who has merely read Chaucer as the representative of the language of this period, will have much to learn, and will rise from the perusal of Langland with a deeper and sounder knowledge of the history and formation of English.

JAMES M. GARNETT.

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The New English. By T. L. KINGTON-OLIPHANT. 2 Vols. London and New York, Macmillan & Co., 1886. I. pp. 625. II. pp. 527.

Those who are familiar with Mr. Kington-Oliphant's "Old and Middle English" (1878) have looked with interest for this work, hoping that it would make a real contribution to our knowledge of the formation of English. The work shows extensive reading and great labor. It covers a period of five hundred years (1300-1800), and is divided into six chapters: I, 1300-1362; II, Chaucer's English, 1362-1474; III, Caxton's English, 1474-1586; IV, Shakspeare's English, 1586-1660; V, Dryden's English, 1660-1750; VI, Dr. Johnson's English, 1750-1886, but the last chapter ends with 1810 and Dr. Johnson figures to only a small extent in it. Chapter VII is an appendix of but ten pages containing short extracts from Wicliffe, Pecock, Lever, Cowley, Gibbon, and William Morris, which might well have been increased and extended. More than half of the second volume is taken up with the index, which must have required much labor and will be very useful, if complete. The plan pursued is the same as that followed in the author's "Old and Middle English," but it lacks the illustrative extracts which form one of the most valuable features of that work. We might well have spared many of the minor works that the author has so laboriously read and culled from—several being very briefly analyzed—for the sake of extracts from the more important ones, that the reader might have the real English of the day before him rather than Mr. Kington-Oliphant's selection of words and phrases. His plan is, after some very brief remarks on the phonetic changes noticed in the particular work, to select what the author regards as *new* words and phrases, in the order of the several parts of speech, and then to give a list of the words from other than native sources, chiefly Romance, but including also Keltic, Dutch, and Scandinavian words. To these are added the proverbs occurring and the old words

that have survived. It will thus be seen that the work is far from being a history of the English language; it is but a huge collection of materials for such history, a sort of *omnium gatherum* that will serve as a quarry for the future historian. It is, therefore, tedious reading, about as interesting as reading a dictionary, but without the scientific interest aroused in reading each article of Dr. Murray's New English Dictionary. Hence it does not come up to our expectations, but perhaps our expectations may have been raised too high, and it would be wrong to hold Mr. Kington-Oliphant responsible for what he did not try to do. Our only regret is that he did not try to make a genuine history of the English language. One who has read so extensively English works covering a period of a thousand years might give us a more systematic treatise than a simple list of words and phrases that strike him as new or "curious"—a word of which the author is very fond—selected from a multitude of works whose only bond of connection is a chronological sequence. Still we are thankful for what we have, and now look to the author, or some one else, to turn it to good account. The value of such a work depends upon the accuracy with which it has been made. Of this I cannot pretend to judge without following the author over the ground traversed, and this has not been possible. After carefully reading the work from beginning to end, I have noticed but few oversights or inconsistencies. An occasional omission from the index has been observed, but this was to be expected where so many words were to be recorded.

Dr. Fitzedward Hall has already replied through *The Nation* to the criticism of him in note to II 188, and shown that the origin of our progressive passive does not turn on the union of *being* with a past participle, for there are many early examples of the absolute construction, but on the union of that combination with the parts of the verb *to be*, thus forming the passive tenses, which idiom is *new*, *pace* the author. (See *The Nation*, Nos. 1143 and 1164, "Is being built.") But there is another combination of *being* which Mr. Kington-Oliphant notes in the index as "Being, followed by active participle, I 246; II 58." Turning to the first reference, we find: "We have seen *being* set before a passive participle; another step is made in p. 491 ['Rolls,' Vol. V, 1435-37], *the Court beyng sitting*"; and for the second reference we find: "Still more curious (!) is a *patent being drawing* (in drawing), p. 177" [Letters in "Court and Times of James I," 1603-15]. Is either *sitting* or *drawing* here the "active participle"? Is it not rather the *verbal noun*, as appears from the author's own explanation of the second passage, with the preposition omitted? Again, in II 160 we find: "One more curious (!) instance of the confusion between the verbal noun and the participle is in III 121 ["Lives of the Norths," 1730]: "He feared *the being made* infamous"; why "confusion," when the combination is manifestly the verbal noun? Also, in I 245, we find: "There is a fresh idiom in p. 498 [*op. cit. supra*], *the trespass done by Richard takyng her*; Richard is not in the genitive, and therefore *takyng* may not perhaps be a verbal noun." But we sometimes find the *possessive s* dropped after proper names, and so it may be here, where *takyng* must be a verbal noun.

The common modern blunder of the ellipsis of the *possessive s* before the verbal noun should not obscure the character of this part of speech, even if our English grammars often make mistakes about it. It is a fruitful



source of error, but if we substitute the possessive pronoun for the noun, all becomes plain enough except to the illiterate, who so frequently put the objective in place of the possessive pronoun with the verbal noun. The idiom needs a thorough historical investigation, but this will not help matters so long as participles, verbal nouns, and gerunds in *-ing* are confused in their modern usage. Further, in I 273, the author says: "We know the disputes that have arisen about the confusion of the infinitive and the verbal noun; in p. 32 [Letters of John Shillingford, 1447-48] the infinitive *mistrusten* is altered by the Mayor into *mystrustyng*." This is simply a confusion of *sound*, not of parts of speech, as in *beholdyng*, so often found for *beholden*, and even *cusyng* for *cousin*, analogous to the modern *captng* for *captain*. Also, in I 274 [same Letters]: "We hear of the *justices of peas now beynge or (in) tyme to comynge*; in the last word the confusion between the infinitive and verbal noun reappears." Not at all; here *to* should be joined to *comynge* as the intensive prefix so common in Old English (Anglo-Saxon), and both *beynge* and *to-comynge* are present participles, not verbal nouns (cf. also I 131 *ad init.*). There seems to be some confusion in Mr. Kington-Oliphant's ideas of participles and verbal nouns; but in I 272 he very rightly says: "The *tyme of servyce doynge* preserves a very old English idiom, for here the accusative is placed before the verbal noun."

But I cannot dwell longer on this subject. It would be interesting to trace the origin of many of our idioms, for which this work supplies materials. Other expressions occurring in these Letters, as *money of youris*, *they and alle theyris*, *my lord of Excetre is [not his] tenantis*, *Kyng Harey is tyme the Thirdd*, open up wide and interesting inquiries; these may, however, be started on almost every page of the work, but they need careful, thorough, and systematic development.

Mr. Kington-Oliphant is, as may be seen from his former works, a great stickler for a pure Teutonic vocabulary, and never tires of anathematising Johnson and Gibbon, but even Homer sometimes nods. In II 175 we find: "Johnson was in his lifetime revered by a tasteless generation as the greatest of all masters of English; his disciples, more especially Gibbon, have still further Latinized our tongue"; but on p. 213 we read: "Gibbon was equally careful [i. e. with Macaulay], admirable French scholar as he was, to write English alone in his text; he will have nothing to say to the scores of French words that had been hovering round our doors, in the vain hope of naturalization, for a hundred years before his time." For the sake of consistency this should have read "a Latinized English," for on p. 233 we find again: "We live in better times; we see clearly enough the misdeeds of Hume and Wyatt; ought not our eyes to be equally open to the sins of Johnson and Gibbon? For these last writers the store that had served their betters was not enough; disliking the words in vogue at the beginning of their century, they gave us a most unbecoming proportion of tawdry Latinisms, which are to this day the joy of penny-a-liners."

I must concur with Mr. Kington-Oliphant in his preference for Macaulay as a model in vocabulary to Johnson and Gibbon, but there is danger, in the exaltation of a pure Teutonic vocabulary, of going too far. Whatever is good current English, whether Teutonic or Romance, is open to use by every writer.

The well known estimate of the late Hon. Geo. P. Marsh that English prose, as represented by Macaulay, Webster, and Channing, contains about seventy-five per cent of Anglo-Saxon words, and English poetry, as represented by Tennyson and Longfellow, contains from eighty-seven to eighty-nine per cent, may well be taken as the proportion current in modern standard English prose and poetry. We need not follow Mr. Freeman and strike out every Romance word if we can possibly find an Anglo-Saxon word that may supply its place. The wealth of the English vocabulary should not be so restricted; but Mr. Kington-Oliphant's protest against the penny-a-liners is not superfluous and should not go unheeded.

JAMES M. GARNETT.

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Bartsch's *La Langue et la Littérature Françaises depuis le IXème Siècle jusqu'au XIVème Siècle. Textes et Glossaire* par KARL BARTSCH, précédés d'une Grammaire de l'Ancien Français par ADOLF HORNING. Paris, Maisonneuve et Ch. Leclerc, éditeurs. 1887.

Just twenty-one years ago, in July, 1866, at Rostock, Karl Bartsch put forth the first edition of his now well known work, or rather series of works, on Old French. Deriving his inspiration from Diez, who had derived his from Goethe, Bartsch perpetuated an admirable tradition, and carried into new places, along deeper lines, the currents started high up toward the beginning of the century. This "*Chrestomathie de l'Ancien Français*" (1866) was the first scientific collection of its kind; it was hesitatingly put forth, and its preface breathed the timid hope that it might emerge from the purely "academic circle" and contribute to the stimulation of study in the domain of the Romance languages. That this hope has been richly fulfilled may be gathered from the volume before us, which presents the example of a work that has attained its literary majority, and that has grown and perfected itself with increasing years. All readers of Dryden, of Wordsworth, of the German school of pedant-philologues, know how interesting it is to compare prefaces—to flash mirrors upon the face of a man—and deduce thence the genesis of an intellectual undertaking, the autobiography of an idea, the elaboration of a plan. In his preface are all the *confessions intimes* of the scholar, his trembling ambitions, his flickering hopes, his *pupa* state before he has emerged into the audacious day of untrembling scholarship. Bartsch, studied in this way, reveals a singularly interesting self-glimpse. In the three prefaces through which one is admitted to his modest intimacy, one sees the gelatinous psychological condition in which a first edition naturally discloses the true but timid savant hardening into bolder form, assuming a firmer outline, gathering the definition and clearness of a concentrated intention wrought on and out with delicate care, till, in the one and twenty years of its elaboration, the inspiration assumes its final shape and shows its cherisher in the light of one who no longer trembles.

The astounding fertility of Old French literature made it very difficult for Bartsch in his first volume to present a complete *tableau* of the period 842-1400, more particularly as then few Old French texts had been critically edited. His wise plan was to represent as fully as possible in the original spelling, with dialect *nuances* and variant reading, the diverse tendencies and varied

aspects of each period. Special preponderance was accorded the literary monuments of the twelfth and thirteenth centuries, as centuries luxuriating in all the fullness of mediaeval intellectual product. Original sources were constantly studied; the co-operation of such scholars as Ebert, P. Meyer, Michelant, Mussafia, Pfeiffer, Strehlke, Manefeld, and Gaston Paris, was invoked, and there resulted a noble volume of double-column *Sprachproben*, with grammar and glossary, such as before French literature had not dreamed of. The same line of thought, research, and publication was pursued for the Provençal, and culminated in the "Chrestomathie Provençale" (second ed., Rostock, 1867), by the same author.

Such was the condition of Old French learning in 1866 that Bartsch's first edition "renounced" phonetics and intentionally ignored the distinction of dialects in the grammar work!—two fundamental branches of the study twenty years later. The second edition (1871) made a valiant effort to disengage from the accidents and caprices to which the MSS of the Middle Ages had been subjected the true language and *nuance dialectale* of each poet in the anthology. The good results of this critical method are now everywhere apparent, nowhere more so than in the book before us. In this book we have new evidences of indefatigable scholarship, original, untarnished—not simply old work hiding itself under the convenient terms "revision," "correction," "augmentation." Though this, too, is a chrestomathy, and its plan is analogous to that of the book of 1866, it looks from a loftier perch and has another aim in view. The work of 1866 was intended for beginners; this of 1887 is intended for maturer students. There is a richer critical apparatus added to the texts, complete even for a large number of selections. The centuries of limitation chosen are the ninth and fourteenth instead of the eighth and fifteenth, as in the book of 1866; but, though the new work eliminates two centuries, its range is really more extensive. The author has consciously avoided the reproduction of "morceaux" identical with those contained in the first chrestomathy, while he has made new selections from works deemed indispensable to both. He has also inserted a variety of hitherto unedited texts. In the glossary he has carefully noted citations of the different forms and acceptations of a word; forms are referred to each other; the words are, as far as possible, noted according to the forms they assume in the dialect of central France; and the glossary is exhaustive. Is it a concession to 1870-71 that, for patriotism, or reminiscence' sake, the German equivalents of the definitions are no longer given? The grammatical part of the present work is a great advance on the technical part of the workmanship of the other book. The "phonétique," so much dreaded in 1866, is here in full force, and covers 37 quarto pages. It is a contribution from the pen or the portfolio of Adolf Horning, and concerns itself (as the Grammar does, too) with a sketch of the Isle-de-France or *Francien* system of sounds and inflections. Students will find it a valuable, if not an infallible résumé of the scientific results attained by the arc of scholars stretching from Diez to Tobler. It disclaims personal research except in a few cases connected with the Lorraine *patois*, which have been verified by Horning.

The book begins with the Oaths of Strasburg and ends with the "dits" of Watrquet de Couvin, containing in all about 666 pp., arranged as before in double columns, with "foot-hills" of foot-notes. As the growth of an idea,

as an invaluable contribution to the philology of the Old French, as an evidence of scholarly convictions wrought out with admirable tenacity, as a token of "true love" and lasting constancy to an ambition, as a souvenir of German affection for France, "*La Langue et la Littérature Françaises*" is at once a text and an autobiography, a confession and a life-work, an inspiration and an heirloom.

J. A. H.

Bibliotheca Scriptorum Graecorum et Romanorum edita curante CAROLO SCHENKL.

Cornelii Taciti opera quae supersunt. Recensuit IOANNES MÜLLER. Vol. I. Libros ab excessu divi Augusti continens. Vol. II. Historias et opera minora continens. Lipsiae, 1884 and 1887, G. Freytag.

M. Fabi Quintiliani Institutiones Oratoriae Libri Duodecim. Edidit FERDINANDUS MEISTER. Vol. I. Lib. I-VI. Vol. II. Lib. VII-XII. Lipsiae, 1886 and 1887, G. Freytag.

The critical apparatus of this edition is conveniently given at the bottom of the page. While not so full as that of Halm, it occasionally traces an emendation to a source earlier than that given by Halm, and in so far is more correct. The text in the main is that of Halm, with enough variations to show the editor's independence and acuteness. Here and there one sees evidence of his careful study of the style of the Elder Pliny. In the *Libri ab excessu Augusti*, I 57, 14, he keeps *neque victa*, where Ruperti and Halm read *evicta*. *Victa* is also kept in XII 68, 5. In I 79, 12, *sodalicionum* is suggested as a possible reading for *sociorum*. In II 43, 20, *sociam* is added after *insectandi*. In II 47, 5, aut *qui* Macedones is read and supported by a reference to Pliny, N. H. 18, 95. In II 61, 7, *spartis* is ingeniously suggested for *spatiis*, without, however, being inserted in the text. So also in III 37, 6, *equitationibus* is suggested for *aedificationibus*, with a reference to Horace, A. P. 162, and Juvenal, I 59 ff. In IV 15, 1, the historical present *adfcit* is kept (as also in IV 45, 1), against Ritter and Halm, who read *adfecit*. IV 50, 10, a new reading, *properus in finem*, is proposed, making very good sense. In IV 69, 13, *sui tegens* is proposed, after the analogy of *sui obtegens*. *Haud multum* is kept in V 3, 6 and XII 4, 4 for *multo*, and supported by analogies from Pliny. In XI 16, 1, *expetivit* is very plausibly suggested for *petivit*, as *intra* for *ita* in XII 22, 10. A very bold conjecture is *stomacho* for *domo* in XV 50, 21, which is supported by Pliny, N. H. 21, 130, *stomacho ardenti*. Passing over to the Histories, in I 3, 5, *ipsa nex conscita* is certainly a clever conjecture for *necessitas*, and finds some warrant in Pliny, N. H. 36, 107. A very interesting example of chiasmic arrangement is furnished by the reading proposed in I 67, 1: *Plus praedae ac sanguinis plus Caecina hausit*, which, if we compare *omne dehinc caelum et mare omne*, Ann. 2, 23, seems quite possible for Tacitus, although in Ann. 2, 26, *satis iam eventuum, satis casuum*, the chance for a similar chiasmus is not improved. In I 85, 1, where Halm reads *apta ad*, Müller reads for the MS *per od, perinde ad*. The construction seems harsh, but is perhaps defensible; cf. Ann. 16, 13, 7. Space forbids our quoting further changes that have either been made in the text or proposed in the foot-notes. Enough have been given to show that the edition contains much that is new and stimulating, and must find a place in the library of every student of Tacitus.



It is nearly twenty years since Halm's large critical edition of Quintilian was given to the world. The edition before us will not supersede it, inasmuch as the critical apparatus does not pretend to the same fullness. Many variants deemed unimportant are omitted. On the other hand, readings not found in Halm are given from the Notre Dame MS of the tenth century, of which a collation was first published by Émile Chatelain et Jules le Coultre, Paris, 1875, and account has been taken of the emendations of more recent date proposed by Becher, Claussen, Gertz, Iwan Müller, Birt, Kiderlin, Schoell, and other scholars. Much pains has been taken to trace back emendations to their originators and to put the credit where it belongs. The cases are numerous where scholars have anticipated by conjecture readings actually found in certain MSS. Meister has removed from the text certain conjectures accepted by Halm, and restored to honor some found in the early editions. In many cases, too, where Halm has accepted the reading of the Ambrosianus he follows the Bernensis and vice versa, both of these MSS having about equal worth. A table of the readings differing from Halm is given at the end of the second volume. They cover twelve closely printed pages, and are most numerous in Books V, VI, VIII and X. There is also an Index Personarum et Rerum, and an index of the authors quoted by Quintilian. The edition marks a distinct advance, is very convenient in form, and very clearly and correctly printed.

M. W.

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Dr. C. P. CASPARI'S Arabische Grammatik. Fünfte Auflage, bearbeitet von AUGUST MÜLLER. Halle, 1887.

The appearance of five German and two English editions of Caspari's grammar within the space of a generation attests the value which has been placed on it by scholars, and may be taken as a guarantee of its excellence. The work in its present form is too well known to call for detailed criticism, especially as this edition, issued to supply the current demand, is speedily to be followed by another. Caspari is to Arabic grammar what Gesenius is to Hebrew—a judicious selection and arrangement of the material needed by the beginner and by every student till he has learned to depend for his facts chiefly on his own reading of Arabic authors. In this regard it has the advantage over Ewald, as well as in the fact that it is written in German (with Wright's admirable edition in English) instead of in Latin. It is superior in arrangement to Palmer's grammar, and fuller than the excellent manuals of Socin and Lansing. In scientific precision of statement it leaves much to be desired; its account of the nature and origin of forms is sometimes crude; its syntax, modeled after native writers, while generous in rules and examples, is often mechanical and unclear. Still, it is the best grammar that can be put into the hands of the student after he has conquered the first difficulties of the language, and he will find it useful for a long time. It is very desirable that such a grammar should be subjected to frequent revisions, which shall bring it into accordance with the generally accepted views of the best scholars without sacrificing its excellences as a textbook. Successive editions of Caspari have, in fact, introduced new improvements, though the latest German issues are hardly equal to Wright's English *bearbeitung*.

The book has now been committed by the publishers to the care of Professor August Müller, to whom they give *carte blanche* to make such changes as he

may think proper. Circumstances, as he explains in the preface, have made it impossible for him at present to undertake the thorough revision which he looks on as necessary. A new issue was required immediately, and he therefore sends out this fifth edition, differing from the fourth only in a few corrections and rearrangements. He announces, however, his purpose to begin work straightway on a sixth edition, which shall be conformed to modern linguistic methods, especially in the exacter treatment of the phonology. Professor Müller's name is guarantee that the announced revision will be performed in a satisfactory manner.

Since the present edition differs hardly at all from its predecessor, only a word of description will be necessary. The paragraphing is excellent, each paragraph being clearly numbered and separated from the others by a good space, thus facilitating references to the grammar. The type employed is large and clear; it is a pleasure to look at the beautifully printed pages. It is a pity, however, that the tables of paradigms are not printed in the same large type which is used in most of the Arabic words occurring in the body of the book: this would have made the acquisition of the forms easier for beginners. The proof-reading has been very carefully done. One slight slip I have

noted in the glossary, where قرآن occurs instead of قرآن, as it is correctly printed elsewhere in the book. It is to be hoped that the next edition will contain a full treatment of the prosody, which is almost entirely lacking in this, only a table of the metres being given. Three indexes and a table of corrections conclude the work. All Arabic students will look with eagerness for the new edition which the editor promises.

J. R. JEWETT.

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A Handbook to Dante. By GIOVANNI A. SCARTAZZINI. Translated from the Italian, with Notes and Additions, by THOMAS DAVIDSON. 12mo, 315 pp. Boston, Ginn & Co., 1887.

Mr. Davidson, who is already known as the translator and expositor of the Philosophical System of Rosmini, and as the author of various works on art and archaeology, has here selected for translation what appeared to him the best existing handbook to Dante. His purpose is to afford an introductory elucidation of the great poet to English-speaking students who may be in need of such an assistance in their own language, or who may not have conveniently at their disposition the latest critical works on the subject in German, Italian, and French. The book thus chosen for presentation in English dress is Scartazzini's *Manuale Dantesco*, which, as the translator rather curiously neglects to inform his readers, appeared at Milan in 1883. While speaking of Dr. Scartazzini as "one of the best Dante scholars of our time," Mr. Davidson does not hesitate to contest at almost every step, in carefully considered foot-notes, the positions and conclusions of the work he has in hand. Moreover, in the body of the text, and apart from any indication of editorial manipulation, we read, not without (under the circumstances) a gentle fillip of surprise, yet with no disposition to dispute the statement (p. 13): "Even in the much-lauded German works of Wegele and Scartazzini we find very little that deserves to be considered the result of new researches."

H. A. T.

## REPORTS.

ARCHIV FÜR LATEINISCHE LEXIKOGRAPHIE UND GRAMMATIK. Vierter Jahrgang.

Heft 1.

Pp. 1-13. Die dissimilation der littera canina. Eduard Wölfflin. The aversion felt in Latin to a succession of *r*'s in close proximity is well known. An attempt is made in this article to trace out more fully the consequences of this aversion, which showed itself more plainly in the vulgar than in the literary idiom. 1. Genitives in *-rarum*, *-rorum*. Examples of *barbarum* for *barbarorum* are given from Nepos, Phaedrus, and Tacitus. Cicero and Livy seem, however, to have tolerated the longer form with its three *r*'s. The shorter forms, *triariam*, *adversariam*, *viram* (so regularly *duumvirum*, *triumvirum*), *fabram*, *inferam*, *procam*, *patriciam* (cf. Festus, p. 249M.), illustrate the tendency in question. Cicero, in the orations down to his praetorship, uses *liberam*, but afterward only *liberorum*, following, probably, the strict rule of the schools rather than popular usage. *Plerorumque* is avoided by good classical writers, *plurimorum* and other expressions being used instead; but Vitruvius uses *plerorumque*. Martial uses *sacrum* twice.

2. Comparatives in *-rior*. Not much attention has been paid to the comparison of adjectives ending in *arus*, *erus*, *irus*, *orus*, *urus*. Perhaps a form like *purior* gave less offence, as the *r*'s were separated by two vowels, and one closed while the other began a syllable. The comparative *proprior* was avoided. Seneca used *variores* and Ovid *barbariora*. *Gnarior* occurs first in Augustine, *ferocior* is commonly used for *ferior*; *serior* is found in Martial; *verior* is common, but the periphrasis with *magis* not less so. Plautus for *miriora* uses, Amph. 1107, *magis mira*; *decentior* forms a convenient comparative for *decorus*, as *sanctior* of *sacer*; and Quintilian has, 10, 1, 94, *tersior ac purus magis*, which is certainly significant. In *avarior* the succession of *r*'s was tolerated both by Plautus and Cicero, so that no fixed rule can be established. *Pluriores*, preserved in French *plusieurs*, is a product of late Latinity.

3. Conjugation. The syncopated forms *ferre* and *ferrem* are thus most naturally accounted for. In *gero* the *r* stands for *s*, and hence the different treatment. In some forms there was no escape from the repeated *r*. Cicero even uses *quod vererere*. Perhaps the old infinitives *amarier*, *moverier*, etc., yielded sooner by reason of this tendency, which may also explain the avoidance of the gen. pl. of future participles, although Ovid has *venturorum*. A reduplicated form like *rerupi* is inconceivable.

4. Word-formation, derivatives. *Tartarus*, *purpura*, and *barbarus* are borrowed words, unaffected by the tendency, but *balbus* seems to be the Lat. form of *barbarus*, as *gurgulio* of γαργαλέων. So *balatro* is, perhaps, rather to be connected with *barathrum* than with *balatus*. *Susurrus* is perhaps for *sursurus*, as the

proper name *Cicirrus* for *Circirus*. We have *Marmar*, but *Mamertini*, *Mamurius*. The Sabine river *Farfarus* appears in Roman form as *Fabaris*, and Pompeius notes as a barbarism *mamor* for *marmor*. Whether *cancer* is but a varied form of *carcer* is extremely doubtful, as also the derivation of *Perpenna* from *Perperna*. The interchange of *l* and *r* is seen in *fraglare*, *lerigio* (for *religio*), *leriquiae*, *colurnus*, *corulnus*, *clustrum*, *ullageris*, *grolia* (Neapolitan for *gloria*), and *telebra* for *terebra*. So *flagrare* was doubtless used = *fragrare*, and the confusion thus arising may explain why *flagro* occurs but once in the Vulgate against fifty cases of *ardere*. Much MS evidence for *fraglare* is adduced from Fronto, Florus, Apuleius, and Cyprian. *Febris* seems to be connected with *ferveo* and to have lost an *r* in the first syllable. The well known rule of the terminations *aris*, *alis* is illustrated in *intralia*, entrails. *Cereralia* drops an *r* and becomes *cerealia*. Similar is the relation between *crum* and *clum*. Certain forms of *crebresco* drop one *r*, so *percrebui*.

5. Composition. Illustrated by the following forms: *Impraesentiarum* for *in praesentia rerum*; *horriſer* for *horrorifer*; *peiero*, which Wölfflin strongly asserts cannot be for *peiorare*; *peregrinus*, vulgarly pronounced *pelegrinus*; *praestigiae*; *praegredi* used for *praetergredi*; *propius*, vulgar for *proprius*. In the Romance languages the tendency was still operative; cf. It. *albero* = *arbero*; *albergo* = *heriberga*; *conquidere* = Fr. *conquerir*; *Liperata* = *Riparata*; *prete* = Fr. *prêtre*. So Old French *aubre*, *maubre*, *penre* = *prenre*, *serouge* alongside of *serorge* = *sororius*, etc. Hence, perhaps exceptionally, the Fr. *soeur* comes, not from *sororem*, which would give *sereur*, but from nom. *sóror*. Doubtless in vulgar and late Latin texts many more such forms are hidden in MS, and the importance of observing these is clearly pointed out by Wölfflin.

Pp. 14-41. A. Otto. Die Natur im Sprichwort. As in the previous numbers the proverbs connected with the names of animals, the names of deities, geographical names, etc., have been treated, so here the proverbial sayings which bear upon the phenomena of nature are classified under different heads and with surprising fullness. No fair idea of the article could be given without quoting many of the proverbs. The main divisions are as follows: 1. Land and sea; 2. heaven and earth; 3. day and night, the stars; 4. the sun; 5. mist; 6. the air and wind, and waves; 7. storm and shower; 8. ice and snow; 9. water in various forms; 10. the sands of shore and desert; 11. mire, as Plautus, Aul. 230, *iaceam asinus in luto*; 12. stones and metals, as iron, steel, lead, gold; 13. pits and chasms; 14. fire; 15. coals and ashes; 16. the straight and crooked; 17. smaller divisions of time.

P. 43. A short note on *medianus*, by Conrad Hofmann. *Medianus* (Ital. *mezzano*, Fr. *moyen*) is found also in Germanic *meiden* = horse, usually erroneously connected with Gothic *maithms* = δῆπον, which, however, corresponds to Lat. *mutuum* or *mutuus*, coming from *moetus* = μοῖτος = χάρις (Sophron in Hesychius), as already noticed by Varro, L. L. 5, 179.

Pp. 44-51. Konrad Rosberg, Zu Dracontius. I. As Corippus was shown in the 3d Vol. of Archiv, pp. 150 and 284, to use transitive verbs reflexively, so the same is proved for Dracontius, who lived fifty years before Corippus and was imitated by him. He uses some of the same verbs in this way, as *minuere* =



*minui, mergere = mergi, iungere and frangere.* Other verbs thus used are *temperare, serenare, crispere, solidare*. Especially frequent is this use in the present active participle, doubtless because of the absence of a present passive participle. So even Cicero has *anno vertente*, and Vergil and others *volventibus annis*. Six cases of *rumpere* thus used are given.

II. That the auxiliary *esse* in the Romance language is represented by forms derived from *stare* is a well recognized fact, e. g. Ital. *stato*, Prov. *estat*, Fr. *été, était = stabat*. Corippus, however, uses *extare* in the sense of *esse*, and may not this be the basis of the Romance forms? *Extare* would become *estare* and Ital. *stato* would correspond to *extatus*, as well as *stendere* to *extendere* (Fr. *étendre*), *stenuare* to *extenuare*, etc. The question must be left to Romance specialists. Dracontius also uses *constare = esse*.

III. *Expectare* occurs several times in Dracontius in the sense of *spectare*, as 9, 21, *desuper orbem expectant stellasque vagas*. In two places Baehrens has wrongly substituted *aspectare*. The confusion of compound and simple was doubtless the result of the pronunciation *espectare, ispectare* with prosthesis.

IV. A peculiar phenomenon of late Latin, seen also in Sedulius and Corippus, is the use of the present in the sense of the perfect participle, as *nascens* for *natus*, *moriens* for *mortuus*. So Dracontius has, 8, 537, *non iam moriente marito*, and Orest. 702, *Troia pereunte = Troia deleta*. Similarly Orestes 352, *fugientis Orestis = Gk. ἐκπεπρωμένος*. *Morientis* is also thus used Orestes 764. Metrical necessity may have had some influence here, as neither *mortui* nor *mortuo* fits into hexameter.

P. 51. Note on *temere*, by Wölfflin. The proper scanning is *tēmērē*, not *temerē*. The Hexameter poets use the word before a vowel, presumably only for the sake of getting by elision a long vowel. Hence *temerē* must be the neuter of an adj. form *temeris*, analogous to *facile*.

Pp. 52-67. *Usque* mit accus. Ed. Wölfflin. Less is known about *usque* than about most of the prepositions, and no attempt seems to have been made to ascertain the extent to which it governs the accusative without an intervening *ad* or *in*. This gap in our knowledge the present article seeks to fill. 1. No case occurs in Plautus. In Terence, Ad. 655, *Miletum usque obsecro?* the acc. is the limit of motion and does not depend on *usque*. Similarly Cicero says, Cluent. 192, *usque a mari supero Romam proficisci*. Originally *usque* does not especially refer to the point reached, but to the constant motion continued from one place to another. In Cicero the use is confined to names of towns. There are four examples in the letters to two in the speeches. In pro Deiot. 19, however, we have *usque ad Numantiam misit*. Sanctioned by Cicero, the construction nevertheless did not immediately become common. Leaving Pliny the elder out of account, comparatively few examples can be cited from writers of the first century. Pliny and the geographical writers offer more instances, not confining it to verbs of motion. Tacitus first admits the construction in the Annals, 2, 30, *Brundisium usque*; 3, 5, *Ticinum usque*. Two examples are given from Pliny the younger, four from Suetonius, one from Fronto, one from Scaevola in Dig. 45, 1; 122, 1; and eight from the Scriptores Hist. Aug. In all these *usque* is postpositive.

2. From names of *cities* the usage extended to other designations of place.

So in the poets Lucan, Valerius Flaccus, and Juvenal. Of this use Pliny has at least 10 examples, but Tacitus and Suetonius none, while Velleius goes so far as to say *extendere usque Alpes*. Florus, 2, 2, 1, according to Cod. Nazarianus, has *fretum usque*. Iustinus uses *usque* with *terminos*, *Aegyptum*, *Euphratem flumen*, and *mare Caspium*. Even the Scriptores Hist. Aug. confine the usage to names of towns, and later Pagan writers are largely bound by the classical usage. Ammianus has but one example, and that correct, 21, 16, 20, *Constantinopolim usque*. Solinus, under the influence of Pliny, uses it with *flumen*, *mare Caspium*, *Indos*, *Cretam*, and *littora*. The Christian writers do not observe the classical fetters. Tertullian's use is very free. The Itala probably translated *ἕως* and *μέχρι* with simple *usque*, and this occasionally has been left in the Vulgata, although before names other than those of towns it regularly has *usque ad*. Augustine also in this respect is classical.

The poets occasionally use *usque* before names of peoples. With names of countries it is thus used by the following authors: Martianus Capella, Cassianus, Marcellinus, Cassiodorus, Arnobius iunior, and Desiderius. So also in geographical-historical works, as Itiner. Alex., Aethicus, Liber Generationis, and Greg. Tur. Names of mountains are but rarely thus found, so in Orosius, Marcellinus, and Aethicus.

With names of rivers it is frequent, beginning with Pliny and Justinus, as seen above, and prevaillingly postpositive. With *oceanus*, *mare*, *fretum*, *lacus* it is for the most part confined to the geographers. Quite a number of miscellaneous examples are then given, with *civitatem*, *moenia*, *terminum aras*, *stelas*, *campum*, *litus*, etc., all from late writers.

Even the abl. occurs with *usque* in answer to the question whither, just as the Greek *μέχρι* with gen. corresponded more closely to the Lat. abl. A confusion with *tenus*, as in *mento usque*, also promoted this. Among the later grammarians Charisius gives as a model *usque Romam*. Others, as Donatus, Diomedes, Probus, recognize *u. Galliam*, *u. Oceanum*, and *u. arcum*. No one, however, recognizes the abl. or loc. with *usque*, and some entirely refuse to recognize it as a preposition.

3. The use of *usque* with words like *pedes*, *radices* is next considered. It must be admitted in Cato, r. rust. 49, 2; Curtius, 8, 9, 21; Livy, 44, 5, 6, *usque alterius initium pontis*, although here the editors insert *ad*. Celsus repeatedly uses *usque* with such accusatives; Quintilian once, 11, 3, 131, and Statius twice. Numerous examples are given from late Latin. Ulpian indulges in a new license in Dig. 37, 5, 5, 1, *semissem u. legata praestare*. Gaius and the other jurists only recognize *usque* with names of towns.

4. The temporal use is last considered, perhaps first appearing in the epistolary style of Cicero, as ad Att. 3, 10, 1, *usque a. d. Kal. Iun.* Here, of course, *ad* could easily have fallen out and the editors have supplied it. There is one example in Livy. Suetonius even uses *vesperam u.* Palladius, r. rust. 13, 1, has *usque VII Idus Decembris*. Two examples are also given from inscriptions. In medical language the temporal use must have been common, as seen in Celsus. It is strange that Pliny the elder furnishes no example, although he is so fond of the local use.

In the second half of the second century and in the third the language of conversation penetrated largely into literature. Interesting examples of tem-

poral *usque* with the acc. are given from Apuleius, Censorinus, the Itala, and Iustinus, who here again is at variance with the classic prose of Trogus. Going down a little later, it appears that most medical writers returned to the classical rule. A common phrase with physicians must have been *usque (ad) periculum*. Hence, figuratively, Ammian. 17, 4, 15, *erectis u. periculum altis trabibus*, where the editors change to *ad perpendiculum*.

In the historians the temporal use is much more seldom than the local. In Gregory of Tours there are many examples, and even with the abl., as *u. illa die*. In the later juristic sources there are frequent examples. The better patristic writers furnish none, the later here and there one. Finally, a few examples are given from late poetry.

P. 67. *Vice versa* (Wölfflin). In Rhein. Mus. 37, 119 f., the regular order for Latin is shown to be *versa vice*. The modern order occurs in the Romance de Constant. et Hel. 44, which only goes to prove its late composition. Perhaps the earliest example of *versa vice* is Sen. Herc. Oet. 470. Ten other examples are given. *Versa vice* is even retained in the Berne Scholia to Verg. Eclog. 6, 39. Parallel expressions like *mutua vice*, *mutata vice*, *verso ordine* confirm this order.

Pp. 68-87. A. Funck. Die verba auf *illare*. As a rule in language the tendency to use diminutives finds less frequent expression in verbs than in other parts of speech. When a verb is derived from a diminutive noun-form it is, of course, difficult to decide whether the diminutive force affects the verb. In this article all the verbs in *-illo*, whether they can be traced to a noun-stem actually existing or not, are treated under the following divisions: A. Verbs from noun-stems in *-illa*, as 1. *scintillo*. 2. *stillo* and its compounds *destillo*, *instillo*, *subinstillo*, Apicius, 3, 95, of the slow trickling of oil, *perstillo*, *restillo*, and *subterstillo*, not given in Lexica, Vegetius, III 7, the opposite of *superstillo*. 3. *ancillor*, where the diminutive idea is little prominent. *Exancillata*, Tertull. Apol. 17, p. 183, may be from an active *exancillo*. 4. *cavillor*, although the obscure derivation leaves us here in doubt as to whether with *cavilla* any diminutive notion was connected; the rare verb *incavillor*. 5. *furcillo* and *adfurcillo*. B. Verbs from noun-stems in *-illo*. 1. *oscillo*, whose derivation is still doubtful. 2. *murmurillo*. 3. Verbs expressing the voices of birds, as *grillo*, *gracillo*, *cacillo*, etc. 4. *catillo*, explained by Papias = *deglutire vel sonare ut catulus*, found in Plaut. Casin. III 2, 22, according to Goetz, *operam uxoris polliceor foras quasi catillatum* "zum tellerlecken." 5. *bacillo* for *vacillo* (?). 6. *sigillo*, *dissigillo*. Finally some adjective forms are enumerated, like *capillatus*, *circillatus*, *papillatus*, and nouns like *pocillator*, *pugillator*, from some of which verb-forms may be inferred; and denominatives in *-ello*, like *cribello*, receive the merest mention. A few verbs go back to adjectives in *-illo* with apparently no diminutive origin, as *imbecillor*, *tranquillo*. Reference is also made to *singillatim*, *singillatus*, *satullo*, and *obsatullo*. Many of the words given above receive new light, but the lexical treatment is by no means exhaustive.

Pp. 88-97. P. Hirt. *Penes*. A historical treatment, not concluded, with very numerous citations, of the use of this preposition, from the earliest times, which the editor follows with interesting "Erläuterungen," pp. 98-100. He

regards *penes* as the relic of an old loc. *penesi*, *penese* (cf. *ruri*, *rure*), from *penus*, the vowel having been lost as in *instar*.

P. 100. *Dirigere epistolam*. Wölflin. This expression was common in the fourth century, and is used by Hieronymus. Perhaps the earliest example belongs to the end of the second century. *Fragm. Muratorianum* 40, *epistulae Pauli directe volentibus intellegere*. Servius' ascription of the phrase (*Comm. on Aen. VIII* 168) to Cicero's son cannot be trusted, and the first letter of Seneca to the Apostle Paul, in which it occurs, is of course not by Seneca.

Pp. 101-108. Lexical article, taking up the words *abdico*, *abdomen*, *abecedaria*, *abedo*, *abemo*, *abequito*, *aberratio*, *aberro*, *abgrego*, and *abhibeo*.—E. W.

Pp. 109-115. *Abhinc* in its temporal and local use. Lexical article, followed by *Erläuterungen*, by Heinr. Ploen.

Pp. 116-136. G. Gröber. *Vulgarlatein. Substrate romanischer Wörter*. Continued from *Minaciae*, *min'sterium* for *ministerium*, as far as *nüttrire*, not *nüttrire*.

Pp. 137-147. *Miscellen*, with the following headings: *Randglossen zu Archiv III* 355 ff., M. Hertz.—Zu Cato's Fragmenten. 1. Die form *ques*. 2. *Moscillus* or *musculus*. Zu Plin. *Epist. I* 5, 14. *Melo* = *Nilus*. O. Keller.—*Accipiter* = Jagdfalke, W. Brandes.—*Adductorium* (= Vorhang), P. Julian Hauer.—*Coluber*, *Hispali*, Louis Havet.—Aelteste lateinische Inschrift (found upon a gold *fibula* in a grave near Praeneste, MANIOS: MED: FHE: FHAKED: NUMASIOI = Manius me fecit Numerio). Zur Entwicklung des Hendiadyoin. *Ex toto*, *in totum*, Eduard Wölflin.

Pp. 148-168. Brief reviews of the literature of 1886-1887.

M. WARREN.

GERMANIA. Vierteljahrsschrift für deutsche Alterthumskunde. Herausgegeben von Karl Bartsch. Wien, 1886-87.

#### Heft 2.

A paper by O. Brenner, "Italienisch-deutsche vocabulare des XV und XVI Jahrhunderts," has for its special object to call the attention of lexicographers to Adam v. Rotweil's important glossary, "Solenissimo vocabulista," first printed in Venice, 1477. Brenner, while engaged upon an older Venet.-Bavarian glossary of 1424, was led to a study of Rotweil's much neglected work by a treatise of Mussafia (*Beiträge z. Kunde d. norditalischen Mundarten im XV Jahrhundert. Denkschriften d. Wiener Akademie, Vol. XXII, 1873*). Since then he has succeeded in finding a good deal of interesting matter bearing on the subject, and now gives a number of prints of the book and their dates not mentioned by Mussafia.

H. Lorenz, in an article, "Das zeugniss für die deutsche heldensage in d. Annalen v. Quedlinburg," dissents from the views of L. Hoffmann (*Progr. d. höheren Bürgerschule, Rathenow, 1872*) and W. Wattenbach (*Deutschlands Geschichtsquellen im Mittelalter, Vol. I, p. 278*), who pronounced the accounts



touching upon the Thuringian volkssage and the Germ. heldensage in the annals of the eleventh century interpolated. Hoffmann lays particular stress upon the fact that the historical works of the twelfth century which made use of the annals do not quote from the elaborate notices of those sagas found in parts of the work otherwise strikingly meagre. In proof he cites Ekkehard's (?) Chronicle of Würzburg, the *Annalista Saxo*, and the *Annales Magdeburgenses*. In works of this character—a mosaic of abstracts from most varied sources—Lorenz thinks an omission, like the one in question, very possible; besides, the *Ann. Saxo* places the beginning of his history not before the year 714; he had, therefore, but little occasion to speak of the subjugation of the Thuringians, which falls in the reign of Justinian. The *Annales Magdeburgenses* serve as little to support Hoffmann's views. In the text of this work the very sheets that treat of the time of Justinian are wanting. Hoffmann erroneously names Ekkehard von Aura as the author of the Würzburg Chronicle. Later research has shown that it originated in the commencement of the twelfth century, independent of Ekkehard, and before his *Weltchronik*, but used by him in compiling his own work. The few allusions to the German heldensage in the Würzburg Chronicle were no doubt taken from the Quedlinburg Annals, and not vice versa, as Hoffmann thinks. That these allusions should have been so sparing is explained by the circumstance that the chronicler did not wish to write a lengthy *Weltchronik* like Ekkehard. The Quedlinburg Annals of the beginning of the eleventh century and the succeeding first part of the bulk of the work have the same author, who is another witness to the fact that probably as early as the end of the tenth century the heroic legends of Germany, then familiar to many, were written down, and not, as Hoffmann holds, at a later time when people had begun to forget them.

P. Zimmermann, "Die geschichtlichen bestandtheile im Reinfrid," furnishes some more proofs of the indebtedness of this poem to the facts and sagas grouped round Henry the Lion. It would appear that up to comparatively recent times their connection was not noticed. W. Wackernagel first called attention to it, and with Karl Goedeke's exhaustive analysis (*Archiv d. hist. Vereins f. Niedersachsen*), and the complete edition of the poem by Bartsch, who in the introduction to his "Herzog Ernst" had already treated the entire cycle of legends that referred to Henry the Lion, the study of the *Reinfrid* entered upon a new phase.

F. Jostes continues his "Beiträge zur kenntniss d. niederdeutschen mystik," and prints the last chapters of a paper MS originally found in an Augustine convent at Geldern. Judging from the context, it may be termed a compendium of mysticism.

A paper of Felix Liebrecht, "Sur une ancienne famille d'Anus," was wisely left to the decent obscurity of a learned journal, and we cannot undertake to summarize in English what Liebrecht has to say about the antiquity of the family and its position in the mythology of Greece. Even in Liebrecht's discussions on the curious customs of proktoscopy, "stellt oft ein (fremd) wort zur rechten zeit sich ein."

G. Zülch announces the discovery of some fragments from the fourteenth century of Wolfram's *Willehalm* in the library of Baron Simmern, and E. Lohmeyer and K. Bartsch publish abstracts from the catalogues of the Count Starhemberg Library at Efferding and the Royal Public Library at Dresden (Leipzig, 1882-83).

The Miscellany contains the report of the October meeting (1885) of German philologists (Sec. Germ.—Romance) in Giessen, and minor communications "Zu Tatian," "Schwankgeschichte," "Ein altgermanischer hundenname," from Bartsch and Hugo Brunner.

### Heft 3.

This number opens with a continuation of R. Brandstetter's paper on the "Luzerner Bühnenrodel" (sixteenth century). After speaking in a former number of the Germania of the dress and equipment of the actors, he now furnishes us with a precise description (accompanied by diagrams) of the arrangement of the stage, auditorium and scenery.

"Zur kritik des Wessobrunner gebetes," by E. v. d. Hellen, contains another protest against Müllenhoff's textual criticism of that monument. M., it will be remembered, endeavored to make the beginning of the poem conform to the metre of the *Lioðahátt* strophe. This necessitated some changes in the original wording and the striking out of the line "noh paum noh pereg ni uuas," considered by him an absurd interpolation of the first compiler (cf. K. Müllenhoff, *de carmine Wessofontano*, Berlin, 1861). From the absence of reference to Bible or learned theologian, (compare Muspilli 37, 48), but simply to verbal tradition (*mit firahim*), from the change of metre (*Lioðahátt* of the first strophe (M.'s own) to the long narrative verse of the second), from the want of traces of Low German in the second strophe, etc., Müllenhoff, moreover, argued two distinct parts of the metrical portions of the MS: a heathen Saxon (beginning to *seo*) and a Christian High German (*dō dar to heilac*). We cannot follow E. v. d. Hellen through his various arguments against these theories, but may briefly give his conclusions, viz., that the first compiler did well not to leave out the words "noh paum noh pereg ni uuas," for by taking *ero* (second line) as an adverbial genitive form of *ēr* = *einst* (cf. Dietrich, gen. sing. in *a*, Hist. Decl. p. 26, and *eiris*, Merseburg. Zaubersp. 1), instead of translating it by *erde*, those words will cease to be a foolish interpolation of the compiler, but become a poetical metaphor of the author: Das einst nicht war weder der himmel oben noch (baum noch berg) = *erde*; that the reference to verbal tradition only, does not necessarily stamp the first strophe as of heathen origin, for the Saxon received Christianity verbally through Winifred and the Franks; and that the absence of Low German in the final strophe may be accounted for by its particular context, which consists of formulas and expressions that, as the result of a Christian training common to both Saxon and High German, may have been readily and involuntarily turned by the High German compiler into his mother tongue. The *prose* prayer at the end of the monument was added subsequently (in Upper Germany) to the metrical part, the latter a *Christian poem of Saxon origin in alliterative long narrative verse*, complete as to sense, which makes the fragmentary character claimed for it doubtful. The original MS (Munich) offers but little to emend.

K. v. Bahder reports particulars respecting several fragments of the fourteenth century, "Aus dem jüngeren Titurel" and "Einem Nld. Margarethenleben," discovered in the Copenhagen University Library, and A. Jeitteles and G. Ehrismann publish a "Lobgesang auf Maria," of the fifteenth century, from an Insbruck MS, and a "Spruch auf den Schwäbischen städtekrieg," of the year 1449, from the Klein-Heubach Renner MS.

G. Ehrismann, "Zum Stricker" (Kleinere Gedichte, XI 207), suggests Henry Dandolo, the famous Doge of Venice, as the blind Duke Henry mentioned by Stricker, instead of L. Jensen's *Heinricus caecus comes Namurcensis* and Lachmann's Austrian *Medlinger* (cf. Iwein, Anmerkung 5522), of both of whom there is no record that they ever were in Venice. The title *doge* is often rendered by *herzog* in M. H. G. works. In addition Ehrismann gives the result of his examination of the Augsburg version of Hugo v. Trimberg's "Renner" and its relation to the other MSS of the poem.

Walter Müller gives an account (appending the closing verses) of the most complete MS of the "Väterbuch," the Strassburg version, and H. Herzog sends two minor contributions, "Zum Clies und Engelhart," and "Her Goeli." The first contribution mentions some traits in Konrad v. Würzburg's Engelhart borrowed from the Cliges of Christien de Troyes; the last brings proofs that Diethelm v. Baden, surnamed Goeli, and the minstrel of that name were identical.

F. Holthausen, "Beiträge zur vergleichenden märchen und sagenkunde," furnishes some variants of the *märchen* "Das aufgehaltene schiff" and "Der grenzlauf," gathered by him from Latin, Norwegian, and Low German sources, which lovers of folklore will gladly welcome. F. Reitzenstein sends "Althochdeutsche glossen aus Rom" (Palat. lat. 288, Vaticana), and L. Niessen a catalogue of the library of the convent of St. Barbara in Delft (tenth century).

S. Singer publishes an acrostic from the Willehalm d. Ulrichs v. d. Türlin in the Heidelberg MS 395, and O. Böckel and Anton Nagele contribute "Segen aus dem Odenwalde" (a number of charms against sickness, etc.), and the "Hannsen-Weintrinken," a curious custom in Upper Carinthia, which Nagele thinks may possibly be connected with the Johannis-Minne (cf. Simrock, Handb. d. deut. Myth. p. 511).

The chapter on literature offers a great deal of folklore and fairy tale in the reviews by F. Liebrecht of three works chiefly on those subjects. The books discussed are: *ΤΟ ΔΗΜΟΤΙΚΟΝ ΛΕΞΗΛΟΓΟΝ ΠΕΡΙ ΤΟΥ ΝΕΚΡΟΥ ΑΔΕΛΦΟΥ ΥΠΟ Ν. Τ. ΠΟΛΙΤΟΥ, ΑΘΗΝΑΙΣ*, 1885; *Legends and superstitions of the sea and of sailors in all lands and at all times*, by Fletcher S. Basset, Lieut. U. S. Navy, Chicago and New York, Belford, Clarke & Co., 1885; and *Spielmannsbuch, novellen in versen aus d. 12 und 13 jahrhundert, übertragen v. W. Hertz, Stuttgart*, 1886.

The Miscellany contains an "Abriss d. dänischen sprachgeschichte," published by permission of the author, Prof. L. Wimmer in Copenhagen, by Ferdinand Holthausen, and a series of letters, "Aus dem brieflichen nachlasse Karl August Hahns."

## Heft 4.

Dr. O. Behagel sends an article, "Zum Heliand und zur Heliand-Grammatik," which again attests the activity and thoroughness that generally characterize his researches. In this paper he deals with the "Capiteleintheilung im Cottonianus," "der innern geschichte des Monacensis," "der dentalen spirans," and "der *n*-flexion." We will briefly state his conclusions regarding two points. In the first paragraph the question is simply this: Are the divisions in the Cottonianus text the work of the author or of the copyist? The answer is, very likely the author's, for the divisions are nearly all entirely suitable and well considered, and where this is not the case, the mistake is so glaring that neither the author nor a copyist could ever have committed it, which shows sufficiently that at these places "ein fehler in der überlieferung vorliegen muss." The Monacensis exhibits for the particle *je* the three forms *eo*, *io*, *gio*. That one and the same writer should have varied in this manner is improbable. Everything points to the fact that several scribes were engaged upon the M. text (cf., however, Sievers, Heliand, Halle, 1878).

G. Ehrismann, "Rennerbruchstücke," reports upon some verses in the Royal Library at Dresden, described as originals (Freidank, etc.), but proven to be but extracts from Hugo v. Trimberg's Renner; and L. Laistner sends a paper, "Ur und wisent," which proposes to etymologists a large number of derivations from the roots *ur* and *vis*. (cf. Cook, American Journal of Phil. Vol. 1, p. 61.)

A minor contribution from S. Singer, "Zum Willehalm," dissents from Bartsch, who takes the verses Heinrichs d. Clüsenaeere (Bartsch, M. D. Gedichte LV, LIII) 7, 524:

des solde noch ein meisterlîn  
unmêzlich lop lâzen sîn, . . .

to be an attack upon Frauenlob. They evidently allude to Ulrich v. d. Türlin.

"Ein geschlecht v. d. Vogelweide in Böhmen," by Dr. Wolkan, in Prague, quotes the following entry of the year 1398 from the city roll of Dux, mentioned by F. H. Reide (Beitrag zur geschichte von Dux, 1886), who seems to have also found in the same document a certain Pezold Vogelweid as sheriff in 1390: "Vor uns ist kommen zu gehegter bank Walter v. d. Vogelweide und hot vergabt und verzicht sein haus bei Wazlaw Wainer Franz Passer und seinen erben erblich zu haben." Reide's book affirms that the name *Vogelweider* ceased to exist in Dux 300 years ago. Bartsch, in a note, adds: "Dadurch erhält die nachricht eines meistergesanges, wonach Walter ein landherr in Böhmen gewesen, eine gewisse urkundliche beglaubigung."

An article, by K. Christ, "Die sogenannte Otterbusse," is an answer to a theory of Rassmann that connects the killing of an otter with the fate of the Volsungs (cf. Wodan und die Nibelunge, American J. of Phil. Vol. III 252). The story of the dragon-slaying is not the peculiar invention of one people, nor is it specially connected with one land. We may find traces of it wherever there are swamps and caves, the abode of poisonous monsters which popular heroes sought to exterminate. The constant reappearance of the dragon saga among the legends of non-Aryan races, for instance the Chinese,



makes its exclusively Indo-Germanic origin extremely doubtful. The imperial banner of China, like that of the Vikings of old, bears the dragon for its emblem. The word *otter* meant, in the first place, an amphibious animal or watersnake, as the German *otter* (*kreuzotter*), Engl. *adder*, amply testifies (cf. Greek *ὄδιον*). Thus the *otter* becomes simply the snake, the *lindwurm* or dragon that watches over the treasure (cf. Herakles and Jason myths) which, having been dug from the mysterious lower world, stands under the special protection of its genii. Andvari (a secondary accessory of the northern saga) plays but the part generally assigned to dwarfs—a personification of the miner—who

“ With their aprons on,  
A-hammering and smelting so busily  
Pure gold from the rough brown stone,”

and Loki that of the dragon-slayer (otherwise Freyr and the German Siegfried). The northern saga exhibits no trace of a conception of fatal results consequent upon the slaying of an otter, but merely speaks of the *gold* that, according to the ancient law, the Asas offer as *wergeld* for the killing of the *man* Ottr, the son of the peasant Hreidmar. The supreme worship directed, for most natural reasons, by southern races, like the Egyptians, to water generally, readily fostered a veneration for the inhabitants of it, even of the most harmful and offensive—an idea certainly foreign to the Germanic races of the north, although the waters did claim their homage, no doubt, as one of the most obvious and striking of the natural forces that surrounded them. If among some Indo-Germanic branches in the south a belief in the sacredness of the otter prevailed (cf. Avesta), it was not the inheritance from an earlier well watered and colder home, but an idea developed in a new climate upon a new soil. In the combat of Herakles with the Lernean hydra and its tragic consequences, we look in vain for anything that would stamp the killing of that snake a crime, and of the inviolability of the hydra the Greek belief knew as little as the original Nibelungensaga among the heathen Riparian Franks did of the sanctity of the fish-otter and its bearing upon the fate of the Volungs. From the *curse-laden* gold emanates the fatal issue to all.

J. Baechtold has a short communication, “Zur geschichte der Manessischen liederhandschrift,” in which he quotes from a description of the MS by the Schaffhausen chronicler, Johann Rueger (1548–1606). In 1607 the MS was in Heidelberg. K. G. Andresen discusses the origin of the family names *Delius*, *Langguth*, *Astfalk*; and K. Bartsch shows from the rhymed beginning of a deed of gift, dated Constance 1290, how poetry invaded at that time even law documents.

F. Brachmann contributes an elaborate paper, “Zu den Minnesängern,” in which he objects to the verdicts of Scherer and Burdach, who claimed for the so-called Frauenstrophen in the earlier M. H. G. love-poetry a female authorship. Characteristic of many of these earlier lyric productions (cf. *Minnesangs Frühling*, *Namenlose lieder*, *Kürenberg*, *Dietmar*) is that the person speaking is a woman. Brachmann looks upon these strophes “als eine dem epos glücklich entlehnte form,” specially chosen by the earlier lyric poets because they still were shy of confessing to their own tender feelings and rather referred them to woman.

Later Romance influence soon did away with this shyness and also with the Frauenstrophe. The M. H. G. love-poetry, as a species of art susceptible of development, was not a continuation of the popular lyric (cf. Wilmanns, *Leben u. dichten Walters v. d. Vogelweide*, p. 18), but an entirely new creation, a result of that movement in the twelfth century in the higher circles, in which the love of the things of the intellect and the imagination for their own sake, the desire for a more comely way of conceiving life, make themselves felt. Brachmann quotes nearly all the principal divergences of opinion on the subject, and treats at great length "Die entstehung des sogenannten wechsls, sein gebrauch und formales" connected with it. The clever article, of which we have only been able to indicate the conclusions reached by the author as regards the "Frauenstrophen," well deserves perusal.

The fourth number closes with a paper, "Über die waffen im Angelsächs. Beowulfliede," by Hans Lehmann; a minor communication, "Deutsches aus einer Escorialhandschrift," from Bartsch, and a favorable review, by F. Liebrecht, of Dr. Schwartz's book, "Indogermanischer Volksglaube, ein beitrage zur religionsgeschichte der urzeit," Berlin, 1885.

Sickness prevented the editor, Dr. Bartsch, from furnishing the usual list of philological works for 1885. It will be printed together with that of 1886.

Heft 1 (20th Vol. neue reihe), 1887, opens with Reinhold Bechstein's "Anmerkungen zu Heinrichs von Freiberg Tristan," in the main a comparison of the different readings of that epic and emendations, followed by an article entitled "Handschriften des Reinolt v. Montelban," by F. Pfaff, in which the author replies rather sharply to the remarks of Karl Kochendörffer, passed upon Pfaff's edition of Reinolt (*Anzeiger f. d. deut. Alterthum*, XII, p. 253). In concluding P. exclaims: "Ich freue mich nur, dass es keine andere als die Zeitschrift f. deut. Alterthum ist, die wieder einmal diese Nörgeleien bringt."

An interesting paper, "Anklänge an das deutsche volksepos in ortsnamen," by F. Grimme, notes the names of a large number of places once, and some of them still, in existence in Germany, Austria, and Switzerland, that suggest in their first component the principal characters in the heroic legends of Germany. These names afford much material for study and research, and may enable us to fix more definitely upon the earliest homes of the popular epics on German soil.

F. Vetter publishes some Latin and German verses from a Bâle MS dated 1435, and J. Neuwirth has a translation of the *Disticha de moribus ad filium*, found in the Cistercian convent Zwettl, of Lower Austria. Among the many MSS of the so-called Cato distiches, so popular during the Middle Ages, this one seems to have been unknown heretofore.

Theo. v. Grienberger, "Zur deutschen heldensage," directs attention to an entry in the Salzburg government archives referring to "Siegfried dictus huernein." F. W. E. Roth prints a Low German poem of the fifteenth century on the *World's end*, from a paper MS in the Darmstadt Library, and G. Ehrismann sends a description of some Renner fragments of the fourteenth century, from the convent of Paulinzell.

A. Jeitteles continues his "Mittheilungen aus Grazer handschriften" (Germ. XXII). After an introduction on the general characteristics of a German version of the legend of St. Louis of Toulouse, the text, which, from an aesthetic point, seems to be of little value, is appended.

Fedor Bech sends two contributions, "Zu Kudrun" and "Zu Walther." Strophe 196, Kudrun (ed. Symons) reads:

Swa er kom ze strite, er was ein ritter guot (i. e. young, Hagen)  
den höhvertigen helden swachet er den muot.  
von siner vorgetaene nâhen unde verren  
er hiez Vâlant aller kûnege, daz mochte sinen vinden wol gewerren.

Instead of *von siner* (3d line) the MS has *in sein*, for which Bartsch substitutes *mit siner* and Martin *in siner*. All editors, however, agree that the following word, *vorgetaene*, must be a corruption. It is found nowhere else (cf. Bartsch, Kudrun; Martin, Zeitschr. f. d. Phil. 15, 208). Bech suggests the reading:

den höhvertigen helden swachet *ie* der muot  
*vor siner getaene* nâhen unde verren.

i. e. den stolzen helden sank stets der mut vor seinem aussehen (gebahren), in der nâhe wie in der ferne.

"Zu Walther," 25, 35 (Lachmann):

Ouch hiez der vürste durch der gernden hulde  
*die malhen von den stellen laeren*,  
ors, als ob ez leंबर waeren  
vil manger dan gevüeret hât.

The second line, to give an acceptable sense, has been altered by editors (cf. Bartsch, Walter). Bech proposes a simple change from the customary translations of *stellen* and *laeren* which will obviate the necessity of an interference with the text. He adduces examples from M. H. G. authors in support of his rendition: *Stellen* = sattelgestelle (sattelböcke), not by *ställe* (Pferdeställe) (cf. Jung, Titurel 3138). *laeren* = losmachen, lösen, cf. Stricker's Daniel v. Blumenthal, fol. 130<sup>a</sup> (= Bartsch, Einl. zu Strickers Karl, p. xxix).

A paper by M. Ortner, on the relation of Ulrich v. Lichtenstein to Steinmar, points out the two currents in poetic literature that were contending in Germany in the thirteenth century for the mastery: the fantastic, extravagant love-sighing of Ulrich's lyric, and the popular and satirical element found in Steinmar's poetry. The sickly, aristocratic minnesang was doomed, and with it *das arme minnerlîn* Ulrich von Lichtenstein.

Reports upon some Annaberg fragments of Nicolaus v. Jeroschins ordenschronik and "Alten Handschriftcatalogen," by Otto Meltzer, and the editor, Karl Bartsch, close the number.

C. F. RADDATZ.

## JOURNAL ASIATIQUE. Série VIII, Tome IV.

## No. 1. Juillet, 1884.

This number is almost entirely occupied by the annual report of M. James Darmesteter, which he made at the annual meeting of the Asiatic Society, June 27th, 1884. He gives a short account of the work of François Lenormant, Charles-François Defrémery, and Benjamin-Raphael Sanguinetti, all of whom had died within the past year, and briefly reviews the progress made in the various departments of Oriental study.

## No. 2. Août-Septembre-Octobre, 1884.

M. Abel Bergaigne continues his studies on the lexicon of the Rig-Veda.

M. H. Sauvaire continues his studies in Moslem numismatics and metrology. Among other weights he treats at great length the *raṭl*, and gives a long table showing the weight of the *raṭls* of different places.

In their studies on the epigraphy of Yemen, Messrs. Joseph and Hartwig Derenbourg give a short account of the travels of Ed. Glaser in southern Arabia. M. Glaser reached Hodaida, October 11, 1882, and though after some delay he was allowed to settle at San'a and make meteorological and astronomical observations, it was not till October 16, 1883, that he made his first journey. He made in all three trips and copied 276 inscriptions or fragments of inscriptions, many of them unpublished, and others valuable for correcting texts already known.

In his Buddhist studies, M. Léon Feer treats of the Avadāna Jātakas.

M. Pavet de Courteille reviews a Jagatai-Osman-Turkish dictionary, by Sheikh Suleiman Efendi Bokhari, Constantinople (1880-81).

The last three pages and a half are occupied by the remarks made at the meeting of October 10 by M. Barbier de Meynard, in memory of the late Stanislas Guyard.

## No. 3. Novembre-Décembre, 1884.

M. Camille Imbault-Huart gives the legend of the first pope of the Taoists, and the history of the pontifical family of Tchang.

M. Abel Bergaigne continues his studies in the lexicon of the Rig-Veda.

M. René Basset continues his notes on Berber lexicography, by treating of the dialect of the Beni Menacer. During a short stay at Cherchel, in June, 1884, M. Basset collected some texts and a vocabulary of this dialect. In this number he gives a short history of the city of Cherchel, and then treats briefly the phonetics and morphology of the dialect.

M. Ernest Renan is elected president of the society, in place of M. Adolphe Regnier, deceased.

## Tome V. No. 1. Janvier, 1885.

M. H. Dulac gives, in text and translation, four stories in the dialect of Upper Egypt.

M. Rubens Duval gives the original and the translation of eight Syriac inscriptions from the district of Salamis, Persia.



M. Camille Imbault-Huart describes the pilgrimage to the Mountain of the Mysterious Peak, near Peking, speaks of the mid-autumn festival and the myth of the lunar rabbit, and discusses the condition of the peasant in the north of China.

M. N. Siouffi has an article on Sheikh 'Adi and the sect of the Yezidees.

Barbier de Meynard reviews favorably *Marabout et Khonan, étude sur l'Islam en Algérie* par Louis Rinn.

No. 2. Février-Mars-Avril, 1885.

M. O. Houdas gives the translation of an Arabic monograph on the city of Méyyuinez.

M. René Basset, in his discussion of the dialect of the Beni Menacer, gives a vocabulary and some texts of this dialect, with transliteration and translation.

M. James Darmesteter, in an article on Nimrod's Arrow, derives from the Chinese, through the medium of the Persians, the Jewish and Moslem legend of Nimrod's arrow shot at the sky and returning bloody.

M. Cl. Huart, in his notice of the Turkish, Arabic, and Persian books printed at Constantinople, 1882-4, after noticing the great progress made within the last few years, in the typography of Turkish books, gives the titles of 71 works in the departments of theology, religions, sciences, and legislation, and 102 in the departments of literature, ethics, and poetry.

M. Senart discusses the author and language of the inscriptions of Piyadasi. He believes Piyadasi and Açoka to be one and the same king, and places the accession of Piyadasi about 273 B. C.

M. L. Marcel Devic reviews *Sejarat Malayou*. E. J. Brill, Leiden, 1884, petit in-8, 392 pp.

M. Jules Preux reviews Minhāj at Tālibīn "Le guide des zélés croyants, manuel de jurisprudence musulmane selon le rite de Châfi'i. Texte arabe avec traduction et annotations par C. Van Den Berg. Batavie, 1882-4. Trois volumes grand in-8.

M. Basset gives in a letter the details of some of the first results of his expedition to study some of the Berber dialects.

No. 3. Mai-Juin.

In his study on the inscriptions of Piyadasi, M. Senart discusses the information which these monuments give on the administration, history, and religious ideas of Piyadasi-Açoka.

M. Cl. Huart, in his Ottoman bibliography, gives 39 titles in the departments of literature, ethics, and poetry, 24 in history and biography, 85 in various sciences, 87 in linguistics, composition, and grammar, and 24 periodicals.

M. Léon Feer discusses marriage by purchase in Aryan India.

M. H. Sauvaire finishes the second part of his studies in Moslem numismatics and metrology.

M. E. Senart reviews Lyall's *Asiatic Studies*, translated under the title: *Études sur les mœurs religieuses et sociales de l'Extrême Orient*, par Sir Alfred Lyall, traduit de l'anglais. E. Thorin, 1885.

M. H. Zotenberg gives an extract of his study on the Book of Barlaam et Joasaph.

Dr. Saad, of Hanéguine, a town near the Turkish-Persian boundary, describes that town and the pilgrims of Kerbéla.

Tome VI. No. 1. Juillet, 1885.

This number is almost entirely taken up with the annual report made by M. James Darmesteter. The society had suffered heavily in the loss by death of M. Adolphe Regnier and of Stanislas Guyard, that brilliant scholar whose death in the prime of life was such a loss to science.

No. 2. Août-Septembre-Octobre, 1885.

M. G. Maspero gives an Arabic version, with translation, of the story of Rhampsinitus. This story, contained in Maspero's book entitled "*Les Contes populaires de l'Égypte ancienne*," had been related to some of the natives, and by them related to others, till Maspero managed to secure this version of it.

M. F. Scherzer gives the first part of the translation of a description of Corea, written in Chinese by a Corean whose name is unknown.

M. J. Halevy gives an essay on the origin of the Indian alphabets. The inscriptions of King Piyadasi are drawn up in two kinds of characters, one the so-called Aryan, and the other the Indian, the former being used in the north-west, the latter in the south. According to Halevy, the Aryan alphabet is essentially Aramaic, and he puts the creation of this alphabet at about 330 B. C. The Indian alphabet, according to Halevy, is derived from the Aramaic, the Aryan, and the Greek, and is therefore somewhat less ancient than the Aryan.

M. René Basset continues his notes on Berber lexicography.

M. Abel Bergaigne opposes Ludwig's views of the chronology of the Rig-Veda.

M. Léon Feer reviews Duka's *Life and Works of Alexander Csoma de Koros*.

No. 3. Novembre-Décembre, 1885.

After some preliminary remarks, M. Sylvain Lévi gives text and translation of the first book of the *Bṛihat-kathāmañjarī*.

In his note on the origin of Persian writing, M. J. Halevy claims to demonstrate beyond a doubt that the Persian alphabet has its origin in the phonetic signs of the neo-Babylonian cuneiform writings.

The last article is by M. Clément Huart, who publishes, translates, and annotates the quatrains of Bâbâ Yâbir 'Uryân, which are written in what M. Huart calls Moslem Pehlevi, which is the name he gives to the dialects of the north of Persia.

Tome VII. No. 1. Janvier, 1886.

M. C. Barbier de Meynard gives the text and translation of a comedy in Azeri Turkish, entitled the Alchemist.

M. Basset continues his notes on Berber lexicography.

No. 2. Février-Mars-Avril, 1886.

M. H. Zotenberg discusses the history of Gal'ad and Schimās, which he thinks reached the Moslems through a Christian edition. He gives the text of the story of the "Mendicant monk and the broken pitcher," according to the book of Gal'ad and Schimās, and also according to the book of Kalila and Dimna.

M. H. Sauvaire continues his studies on Moslem numismatics and metrology by discussing measures of capacity.

M. Sylvain Lévi discusses the MSS of the *Bṛihat-kathāmañjarī* of Kshemendra, gives a table of the contents of the work, and gives the text and translation of the first two chapters of the "Twenty-five stories of the Vampire."

M. F. Scherzer gives the remainder of the account of Corea translated by him from the Chinese.

M. Pavet de Courteille reviews *Scheibāni Nāmeḥ, Die Scheibaniade, ein özbekisches Heldengedicht in 76 Gesängen, von Prinz Mohammed Salih aus Charezm. Text, Übersetzung und Noten von Hermann Vambéry, Wien, 1885.*

Rubens Duval reviews *Imitatio Christi, nunc primum ex latino in Chaldaicum idiomatis Urmiae Persidis translata. Parisiis, 1885, in-12, 254 pp.*

Manuel de piété ou livre de prières, de méditations et des offices, en langue chaldéenne. Paris, 1886, in-12, 515 pp.

No. 3. Mai-Juin, 1886.

M. H. Ferte gives the text and translation of an extract from the *divan* of Shafī'a Asar, a Persian satirical poet who flourished at the end of the seventeenth century.

M. H. Sauvaire continues his studies in Moslem numismatics and metrology.

M. C. Harlez gives the translation of a document describing the organization of the empire of Kin.

M. Senart discusses the grammar of the inscriptions of Piyadasi.

Tome VIII. No. 1. Juillet-Août, 1886.

M. Clermont Ganneau studies the words *Mene, Mene, Tekel, Upharsin*, Dan. V 25. He thinks the words *Mene* and *Upharsin* are names of weights, the former being twice the latter, while *Tekel* is either a name of a weight or the verb to weigh. He does not attempt, however, to decide what interpretation should be given these words, although he suggests several.

In his study on the inscriptions of Piyadasi, M. Senart discusses the general characteristics of the language and its historical position.

M. H. Sauvaire, in his notes on Moslem numismatics and metrology, continues his discussion of the measures of capacity.

Barbier de Meynard reviews *Kinship and Marriage in Early Arabia*, by W. Robertson Smith. Cambridge, 1885, 1 vol. in-8, xii et 322 pp.

No. 2. Septembre-Octobre, 1886.

M. Abel Bergaigne discusses the primitive *Samhitā* of the *Rig-Veda*.

M. H. Sauvaire continues his studies on the Moslem measures of capacity.

M. Senart's study on the inscriptions of Piyadasi, chapter fifth, entitled *The language of the edicts and the linguistic history of India*, discusses (1) the chronology of the inscriptions, (2) mixed Sanskrit and classical Sanskrit, (3) monumental Prākṛit and literary Prākṛits.

M. J. Halevy, in his article on the star called Kakkab Mešri in Assyrian, opposes Oppert's and Jansen's translation of II R. 28, col. 1, 13-15, gives a translation of his own, and supposes the Kakkab Mešri to have been Sirius, and not, as Jansen supposed, Antares.

M. A. Amiard discusses a sentence of the inscription of Eschmounazar.

No. 3. Novembre-Décembre, 1886.

M. Senart concludes his study on the inscriptions of Piyadasi, gives a list of the readings where the text of Bühler differs from his own, and adds an index of all the words which are found in the inscriptions which he has passed in review.

M. H. Sauvaire begins the fourth and last part of his notes on Moslem numismatics and metrology by discussing linear and superficial measures.

M. A. Pavet de Courteille reviews *Die Türkenvolk in seinen ethnologischen und ethnographischen Beziehungen* geschildert von Hermann Vambéry. Leipzig, Brockhaus, 1885.

M. Rubens Duval reviews *Syrische Grabinschriften aus Semirjetschie*, herausgegeben und erklärt von D. Chwolson, mit einer Tafel. Saint-Petersbourg, 1886, in-4, 30 pp.

M. J. Oppert criticises severely Halevy's translation and conclusions in his article on the star called Kakkab Mešri, and believes that this star is neither Sirius nor Antares, but is either *α Ursae Minoris* or *α Draconis*.

Tome IX. No. 1. Janvier, 1887.

M. Bouriart gives three fragments of a romance of Alexander in the Theban dialect. He discusses very briefly the two branches of the Alexander legend, the western originating in Egypt, the eastern in Persia, believes the Egyptian branch is the older, and thinks these three fragments are the débris of a Coptic version of a Demotic romance of Alexander.

M. de Harlez gives the translation of two sections of a Chinese philosophical work.

M. Clermont-Ganneau gives a critical examination of the text of the column of Mesa, in which he criticises Smend and Socin's edition of the text. He expresses the hope that some more fragments of the column may be secured from the Bedouin.



## No. 2. Février-Mars, 1887.

M. E. Amélineau gives the text and translation of a Coptic document of the thirteenth century, entitled *The Martyrdom of John of Phanidjôit*. This is interesting as being one of the two small works in which we can get a glimpse of the Moslem domination from a Coptic standpoint. The text is prefaced by a résumé of its contents and some remarks as to its value for history and geography.

M. Abel Bergaigne gives a long article entitled *New researches on the history of the Samhitâ of the Rig-Veda*.

M. H. Zotenberg says that in a MS recently acquired by the Bibliothèque nationale is found the text of the story of the Sleeper Awakened, of which Habicht's text is only an abridgment; also the text of the stories of 'Alâ ad Dîn and Zain al Asnâm, the Arabic text of which has been hitherto unknown.

M. A. C. Barbier de Meynard reviews *Menoutchehri*, poète persan du XI siècle de notre ère, texte, traduction, notes et introduction historiques par A. de Biberstein Kazimirski. Paris, Klincksieck, 1887, 1 vol. in-8. The reviewer speaks very highly of it, and says it is of great value for Moslem history, poetry, and lexicography.

J. R. JEWETT.

## PHILOLOGUS, XLIV 1-4.

## No. 1.

I. Pp. 1-29. Greek manuscripts from Fayyûm (continuation). Reported by Hugo Landwehr. II. Excerpts from Gregor. Nyssen. *Θεωρία εἰς τὸν τοῦ Μωυσέως βίον*. III. Appendix to I and III. IV. A fragment of the *Ἀναλυτικὰ ὕστερα* I of Aristotle.

2. Pp. 30-48. Contributions to the criticism of the *Eumenides* of Aischylos, by B. Todt. Critical discussion of 14 passages.

3. Pp. 49-60. The Boeotian dialect of Pindar, by A. Führer. The conclusion arrived at is "dass Pindar allerdings unter dem einfluss der sprache der epischen poesie, des 'dichterischen grundstocks für alle folgende poesie,' nur in seinem heimatlichen dialekte gedichtet hat." The author hopes to prove the same of all Greek lyric poets.

3a. P. 60. Note on Veget. *Epit. rei mil.* III 12, by A. Eussner.

4. Pp. 61-87. New observations on Lucretius, Book I, by Fr. Susemihl.

4a. P. 87. Note on Veget. *Epit. rei mil.* IV 32, by A. Eussner.

5. Pp. 88-105. The composition of Horace's *Ars Poetica*, by Theodor Fritzsche. The author maintains that this work is *not* to be divided into three distinct epistles, but that vv. 1-219 form the general treatise, vv. 251 to the end the special application, and 220-250 the transition, being a recapitulation of what precedes and introduction to what follows.

5a. P. 105. N. Wecklein proposes *δνοφερὰν* for *φοβερὰν* in Soph. Oed. Tyr. 153.

6. Pp. 106-31. Flaviana. Investigations of the history of the Flavian period, by A. Chambalu. I. The second and the fifth consulship of Domitian. II. The constitutional contest between Titus and Vespasian (to be continued).

6a. P. 131. Note on Minutius Felix Octav. 5, 8 (*semen* for *semel*), by A. Eussner.

7. Pp. 132-63. Reports. Dio Cassius (continuation), by Herman Haupt.

7a. P. 163. Note on Veget. Epit. rei mil. I 2, by A. Eussner.

8. Pp. 164-92. Miscellaneous.

A. Pp. 164-83. Interpretation and criticism of authors:

I. Aesch. Sept. c. Theb. vv. 600-606, by A. Lowinski.

II. On the literature of the Greek tragedians (continuation), by Hermann Schrader. Discussion of a few Scholia Sophoclea.

III. On Charon of Lampsakos, by Alfred Wiedemann.

IV. On Athenaeus, III, p. 85, by J. Lunák. Read *Περὶ τῆς παρ' Ἀλκαίῳ Αἰολίδος* (not *λεπάδος*).

V. On Catullus, c. 49, by C. Jacoby.

VI. On P. Annii Florus, Virg. or. an poeta, p. xli (Jahn), A. Eussner.

B. Pp. 183-5. On Greek history:

VII. Phlegon on the Olympic festival of Iphitos, by G. F. Unger.

C. Pp. 185-92. Extracts from journals, etc.: *Revue Archéologique*, 1882, 2-8. *Westminster Review*, 1883, July and October.

#### No. 2.

1. Pp. 193-200. On a system of tachygraphy of the fourth century before Christ, by Hugo Landwehr.

1a. P. 200. Note on Cic. Part. orat. §53 and Brut. §259 f., by Th. Stangl.

2. Pp. 201-27. The Greeks in the Troad, and the Homeric epos, by Karl Sittl. In this article the views of the author expressed in Vol. xliii, pp. 1-31, are defended and still further supported by historical considerations. The emigrations and settlements of the Ionians and Aeolians are discussed, and their relations to each other in Asia defined. Also the historical features of the Iliad, including the hero legends, are brought to bear upon the question. The conclusion (as could be foreseen) is: "Die behauptung, dass die Ionier die epische dichtung von den Aeoliern überkommen haben, entbehrt jedes historischen beweises."

3. Pp. 228-35. On the unprosodic hymns of Gregorius Nazianzenus, by Friedrich Hanssen.

3a. Note on Theogn. 626 (*τοῦτ' ὀδυνηρότατον* for *τοῦτο γὰρ οὐ δυνατόν*), by R. Peppmüller.

4. Pp. 236-61. Heraclidea. A contribution to the question of the literary work of the elder Herakleides of Pontos and Herakleides Lembos, by Hermann Schrader.

5. Pp. 262-78. On the use of alliteration in the Roman prose writers, by Julius Bintz. This article is a considerable advance on the previous treat-

ment of the subject. After enumerating the works that had appeared since 1829, and briefly indicating the gist of some of them, the author announces that the object of his article is to show that in certain grammatical constructions alliteration was often consciously employed to mark the emphatic words. He then gives the formulae in which alliteration is thus made use of, and cites examples from various authors. In this *précis* one illustration for each case will be cited. The first group of predications is: I. "*a*, or rather *b*"; II. "Not *a*, but *b*"; III. "*a*, not *b*"; IV. "Rather *a* than *b*."

I. "*a*, or rather *b*." Examples not numerous. Cic. Phil. II 18, 46: *sedavi vel potius sustuli*.

II. "Not *a*, but *b*"; *non—sed*. The abundance of examples shows that the Romans, especially Cicero, were very fond of alliteration in sentences of this kind. Cic. ad Att. VII 9, 4: *praeterit tempus non legis sed libidinis tuae*. Here belong also *ne—quidem—sed, si non—tamen, non tam—quam*.

III. "*a*, not *b*"; *—non*. Here, too, Cicero is fond of alliteration, as Brut. 15, 58: *latrant enim iam quidam oratores, non loquuntur*.

IV. "Rather *a* than *b*." 1. *Magis quam*, as Cic. ad Att. I 16, 5: *fuerunt quos fames magis quam fama commoverit*. Here belong *malo quam, non minus quam*, comparative with *quam*, comparative with *quam* and a comparative, *praestat quam*. 2. *Potius quam*. Quintil. X 6, 7: *ex memoria potius repetimus quam ex materia*. 3. *Plus quam*. Cic. de Harusp. Resp. 18, 38: *an tibi luminis obsesset caecitas plus quam libidinis*. 4. *Prius quam*. [Two examples cited, neither of them striking.]

Then other formulae are taken up, as follows:

I. *Non modo* (or *non modo non*): (1) *non modo—sed etiam*; (2) *non modo—verum etiam*; (3) *non modo—verum*; (4) *non modo non—sed*; (5) *non modo (non)—sed ne quidem*. Cic. Phil. I 6, 14: *non modo voce nemo L. Pisoni consularis, sed ne vultu quidem assensus est*.

II. *Non solum—verum etiam, sed etiam, sed*. Cic. pro Marc. 10, 32: *non solum sapientiae, sed etiam sanitatis*.

III. *Non tantum—sed, sed etiam, verum etiam*. Senec. Ep. 97: *non pronum est tantum ad vitia, sed praeceps*.

IV. *Tam—quam*. Quintil. VI 3, 101: *tam salse dicendi quam severe*.

V. *Ut—ita*, etc. Cic. in Verr. I 1, 2: *ut ad audendum proiectus—sic paratus ad audiendum*.

VI. *Alius—alius*, and the like. Senec. de Ira III 11: *alia differenda sunt, alia deridenda, alia donanda*. So, *alter—alter, partim—partim, nunc—nunc, hinc—hinc, hinc—inde, hinc—illinc, hic—ille*.

VII. *Is (idem)—qui*. Liv. II 24, 2: *ut penes eosdem pericula belli, penes quos praemia essent*. Here belong *eo—quo, tot—quot, tantum—quantum*.

VIII. Alliteration is very common with *et, -que, atque*, but rare with *et—et*. Cic. ad Fam. VII 1, 3: *et operam et oleum perdidisse*—a common phrase.

IX. *Aut—aut*. Cic. in Verr. I 10, 27: *aut in tabulis aut in testibus*. Similarly *vel—vel*.

X. Very common is alliteration in double questions. Tacit. Ann. XIV 51: *incertum valetudine an veneno*.

XI. It is very effectively used with anaphora, especially by Tacitus, but also by other authors. Cic. in Pison. 20, 46: *hae sunt impiorum furiae, hae flammae, hae faces*.

XII. Likewise in the different sorts of asyndeton. Cic. pro Ligar. 10, 30: falsi testes, fictum crimen. [The examples are chiefly cases of antithesis, like μέν—δέ clauses in Greek.]

The obvious conclusion is that alliteration was not merely a privilege of the poets in general, or the old poets in particular, but was employed by prose writers as a means of sharpening the emphasis of contrast and the like.

5a. P. 278. Note on a transposition in Plaut. Aulu. III 5, by Johannes Simon.

6. Pp. 279-90. On the construction of Caesar's bridge, Caes. B. G. IV 17. By Rudolf Menge.

6a. P. 290. Four notes on Cicero's rhetorical works, by Th. Stangl.

7. Pp. 291-9. Suetonius' reputed work on the Civil War, by Herman Haupt. The conclusion is that Suetonius not only did not write the work in question (used by Hieronymus), but never wrote any special work at all on the Civil War.

8. Pp. 300-52. Reports. Eutropius (continuation), by C. Wagener.

8a. P. 352. Note on Cic. Orator. 4, 16, by Heinrich Deiter.

9. Pp. 353-84. Miscellaneous.

A. Pp. 353-66. Accounts of manuscripts:

I. A palimpsest of the Elements of Euclid, reported by J. L. Heiberg.

B. Pp. 366-71. Interpretation and criticism of authors:

II. On Soph. Trach. 307-313, by Ph. Braun. Arrange as follows: 307, 311, 310, 308, 309, 312, 313.

III. On Caes. Bel. Civ. I 48, 5, by H. Deiter.

IV. On Plin. N. H. XXX 4, by Philipp Keiper.

V. On Tac. Dialog. de Orat. 32, by Th. Stangl.

C. Pp. 371-6. Roman history:

VI. Cn. Domitius Corbulo, consul suffectus of the year 39, by C. Wolffgram.

D. Pp. 377-84. Extracts from journals, etc.: Revue Archéologique, 1882, 9-12; 1883, 1-6.

At the end of this number are plates of Caesar's bridge, and of the shorthand system discussed in the first article.

### No. 3.

1. Pp. 385-400. Odysseus among the Phaeacians. A critical discussion of several passages of ζ and η (to be continued), by A. Scotland.

1a. P. 400. Note on Hor. Sat. I 1, 69, and Epist. I 4, 6, by N. Wecklein.

2. Pp. 401-41. Helena-Kassandra and Skamander-Xanthos. A contribution to the onomatology and history of the Greek hero-legends, by Gustav Hinrichs.

3. Pp. 442-70. On the Monumentum Ancyranum, by Johannes Schmidt. This instructive article is primarily a review of the great work of Mommsen and the Marburg Rectoratsprogram for 1884, by E. Bormann.

3a. P. 470. Note on Pomponius Mela, I 12, 66, by A. Eussner.



4. Pp. 471-501. Linguistic peculiarities of the *Epistolae ad Brutum*, by Ferd. Becher. This article is strongly but respectfully polemic. The conclusion reached is: "Nicht I 16, 17 sind mit Nipperdey, Heine, Schirmer, Schmidt, auch nicht I 3, 4, 15, 3-11, 16, 17 d. h. 31 per cent mit Gurlitt auszuscheiden, sie sind alle auszuscheiden, sie sind eben alle, um einen Goethischen Ausdruck zu variieren, durch den declamatorischen äther gezogen."

5. Pp. 502-17. *Flaviana* (ended), by A. Chambalu. III. At what time did Vespasian in the year 70, and Titus in the year 71, return to Rome from the East?

6. Pp. 518-56. The lower offices of the Roman country towns, by L. Ohnesseit. This elaborate article is the most important work that has appeared on the subject. An epitome of it, however, would not be very satisfactory.

6a. P. 556. Note on Heracl. Pont. fr. 2, R. Peppmüller.

7. Pp. 557-78. Reports. Dio Cassius (continuation), by Herman Haupt.

7a. P. 578. Note on Caes. B. G. V 31, 5, by Heinrich Deiter.

8. Pp. 579-84. Miscellaneous.

A. Interpretation and criticism of authors:

I. On the so-called *Parva Naturalia* of Aristotle, by Fr. Susemihl.

II. On Cicero's *Brutus*, by Th. Stangl.

B. Extracts from journals, etc.: *The Westminster Review*, 1884, Jan.

No. 4.

1. Pp. 586-91. Greek manuscripts from Fayyûm (continuation). V. Fragment of Homer's *Odyssey*, reported by Hugo Landwehr. The frag. includes § 15-24, 36-60, 71-87, 374-6, 379-81, 407-9, 430-41.

1a. P. 591. Note on Cic. de Div. I 52, 119, by Heinrich Deiter.

2. Pp. 592-621. Critical discussion of the *Odyssey* (continued from No. 3, pp. 385 ff.), by A. Scotland.

2a. P. 621. Notes on Apoll. Rhod. Argon. IV 1659 and 1256, by Ludw. Schmidt.

3. Pp. 622-65. The Military Year of Thucydides (second article),<sup>1</sup> by G. F. Unger. After the first article was published, U. v. Wilamowitz-Möllendorff, in his *Curae Thucydeae* (Göttinger Index Schol., summer 1885), advanced the new theory that the attack upon Plataea occurred, not four, but *five* months before the entrance of the new archon into office. This he inferred from Kirchhoff's inscription 179ab, C. I. A. IV, p. 31. The object of the present article is to disprove the correctness of that theory and defend the views of the author as before published. It contains much of interest, especially for those seeking a thorough acquaintance with the Attic calendar, and for all students of Thucydides. An appendix carries the war with Wilamowitz beyond Thucydean territory.

3a. P. 665. Notes on Apul. de Mund. cap. XXIV, p. 341 and p. 365 (Oud.), by A. Eussner.

<sup>1</sup> See Philol. XLIII 4, p. 577, Am. Journ. Phil. VII 1, p. 109.

4. Pp. 666-97. On Cicero's Orator, by W. Friedrich. This article is chiefly a review of Heerdegen's edition, but contains many critical discussions and independent comments.

4a. P. 697. In Cic. de Or. I 7, 27, A. Eussner proposes *in omni re* for *in homine*.

5. Pp. 698-716. Interpolations in the Table of Fasti, by Johannes Weber.

5a. P. 716. In Archil. fr. 9, where Bergk suggests *νωσόμενος* for *μεμφόμενος*, Rudolf Peppmüller proposes *μνωόμενος* or *μεμνόμενος*. [I have always thought *μεμφόμενος* intelligible here, not, indeed, in any sense mentioned in L. and S. See Am. Journ. Phil. I 4, p. 453.]

6. Pp. 717-40. Reports. Herodotos (continuation), by H. Kallenberg.

6a. P. 717. Note on Theophr. Char. 7, by G. F. Unger.

7. Pp. 718-40. Miscellaneous.

A. Pp. 718-52. Interpretation and criticism of authors:

I. On Theocr. II 112, III 28, V 31, 123, by C. Hartung.

II. The oldest MS of Thucydides (a Fayyûm fragment), by Hugo Landwehr.

III. On the prooemium of Lucretius, by Fr. Susemihl.

IV. On Hor. Carm. I 14, 3-9, by C. Wagener. The *funes* here mentioned are *ὑποζώματα*; *carinae* is poetical plural.

V. On Cic. de Or. I 256, by Th. Stangl.

B. Pp. 752-60. Extracts from journals, etc.: *Revue Archéologique*, 1883, 7-12; 1884, 1-9.

8. Pp. 761-9. Index locorum and Index rerum.

M. W. HUMPHREYS.

## BRIEF MENTION.

Within the memory of middle-aged men Xenophon's *Cyropaedeia* was much more read than it is now. But as improved editions of the *Anabasis* multiplied, the *Cyropaedeia*, on which Xenophon doubtless prided himself much more than he did on the *Anabasis*, has been crowded out of the field, and we are glad to see that Dr. HOLDEN has come to the rescue of a work in which Xenophon often appears at his best, as he seldom does in the *Anabasis*. An elaborate introduction, in which contributions have been levied on the best and most recent authorities, abundant references to Goodwin and to Hadley and Allen in the commentary, valuable comments on idiom and sphere of use, a critical appendix, and two indices, make this edition of *Xenophon's Cyropaedeia, Books I, II* (Cambridge, University Press, 1887), worthy of the companionship of the *Hiero* and the *Oeconomicus* by the same editor, and we are glad to learn from the preface that these two books are only the precursors of a complete edition.

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The first volume of the *Griechische Geschichte* of GEORG CURTIUS has accomplished its thirty years and reached its sixth edition (Berlin, Weidmann'sche Buchhandlung, 1887). Meantime, most of those who eagerly welcomed the new lights which Curtius brought to bear on the history of Greece and enjoyed the fresh play of color and the seductive lines of illumination have passed into darkness, and many of those who are left have lost something of their susceptibility to eloquence in history and have gained something of skepticism towards every form of brilliant phrasing. But, in spite of the severer taste and keener criticism of 1887, it is impossible for any one whose young manhood was coincident with the first appearance of Curtius' history, not to welcome this sixth edition with a hearty appreciation of all that the author has done for the study of Hellas and the Hellenes, and with an honest admiration of the loving care that has been bestowed on the revision in minute details of style as well as of statement.

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With the exception of a few speeches and lectures on topics of general interest, the first volume of LUDWIG LANGE's *Kleine Schriften* (Göttingen, Vandenhoeck u. Ruprecht, 1887) is given up to his monographs on Roman antiquities, which are intended to complement his great work on that subject, and this first volume is soon to be followed by a second. It is very much to be hoped that the collection will not limit itself to this field, and that the representatives of the unwearied and acute investigator will be encouraged to gather up his grammatical essays and reviews, many of which are of the greatest significance. Every one who knows anything about the progress of syntactical studies knows of the famous paper which Lange read before the Göttingen

Philological Assembly in 1852 ('Andeutungen über Ziel und Methode der syntaktischen Forschung'), and which we gladly welcome to the prominent place that it occupies in this volume; and his remarkable treatise on *ei* with the opt. in Homer is a syntactical classic. But his reviews are no less deserving of study than his more elaborate works, as, for instance, his valuable review of Bäumlein's *Griechische Schulgrammatik* (*Zeitschrift für die österr. Gymnasien*, 1858), and we earnestly hope that the third volume will soon be a happy certainty.

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Since these words were written, the second volume of LANGE's *Kleine Schriften aus dem Gebiete der classischen Alterthumswissenschaft* has appeared (Göttingen, Vandenhoeck u. Ruprecht, 1887). The contents pertain wholly to the sphere of Roman legal and political antiquities. No promise is held out as to the third volume, and the register to both volumes is not exactly a good omen. Still we hope that the wish just expressed will not return void, especially as the desire is shared by many scholars that whatever of Lange's grammatical work remains should be collected, both the academy memoirs and the scattered contributions to various periodicals.

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*A Day in Ancient Rome*, being a revision of Lohr's 'Aus dem alten Rom,' by Prof. SHUMWAY (Boston, Heath & Co., 1887), has reached its fortieth thousand.

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KRANER-DITTENBERGER's *Caesar's Gallic War*, in its English attire, which it owes to Messrs. BOND and WALPOLE (London and New York, Macmillan & Co., 1887), is much more handy than the German original. Only we are sorry to notice, in turning over the leaves of the Latin text, some bad misprints.

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Dr. WILHELM VIETOR, whose excellent manuals on pronunciation have found wide acceptance, has issued the first number of a serial entitled *Phonetische Studien*, devoted to scientific and practical phonetics, with especial reference to instruction in pronunciation (Marburg, N. G. Elwert, 1887). Among his collaborators we notice the names of A. M. ELLIOTT, of the Johns Hopkins University, and W. H. HEWETT, of Cornell. Whitney's prophecy that phonetics 'will become by itself a definite science or department of study' is passing rapidly into the stage of fulfilment, to the relief of some who have vainly endeavored to combine phonetics with other philological work. And yet, as every one has a native pronunciation of some sort, no one can withdraw from phonetics altogether, and no one escape a certain amount of irritation when his own speech is criticised by a foreigner. Imagine the wrath of certain Americans when they are coolly informed by a German that their pronunciation of *wh* as distinct from *w* is abnormal! They might stand it from Thackeray, but from Herr Max Walter in Kassel—it is too bad. Of especial interest for the classical scholar is Engel and Lohmeyer's tilt on the pronunciation of Greek, in which the latter's final thrust is in the form of a sentence which he has manufactured as a *reductio ad absurdum* illustration of the modern Greek method: ἦν ἅμα τῇ ἡοὶ ὕη, ἡ οἰεὶ ἡ οἰὲ ἡ ὕεἰ σῶ τὴν χροῶν ἀβροχον διατελέσειν;



The first volume of Dr. WILHELM BERNHARDT's *Deutsche Novellen-Bibliothek* (Boston, D. C. Heath & Co., 1887) is an attractive book externally, and the notes are suggestive. Only the renderings into idiomatic English seem here and there unnecessarily free, and of the five stories no less than four are ultra-German in their sentimentality and deal with death and the grave. A baby dies of croup, a little child falls from a precipice, a young girl succumbs to consumption, and a woman of mature beauty drops dead of heart disease. It is to be hoped that the subsequent volumes will be more cheerful, even if less national.

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In a recent article contributed to the *Journal of the Exegetical Society*, Professor J. Rendel Harris maintains 'that the scene of the Ninth Similitude of Hermas is really laid in Arcadia, probably in the plain of Orchomenos.' Of what interest this thesis has for the classical scholar will appear from what follows. 'Some of the mountain scenery which he [H.] describes is capable of exact identification by means of the Itinerary of Pausanias; and he has been influenced in his architecture by the Cyclopean remains of the Peloponnesus. Either the whole, or at all events the latter part of the writings of Hermas should therefore be held of later date than the Arcadia of Pausanias. But the objection will be made that recent researches of German investigators and archaeologists have shown reason for believing Pausanias himself to be a wholesale thief and plunderer of previous guide books to Greece, so that our investigation may lead rather to the reopening of the Pausanias question than to the solution of the Hermas geography and chronology.'

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DR. WAS's little book on *Plato's Symposium*, with the sub-title *Eene erotische Studie* (Arnhem, P. Gouda Quint, 1887), is a study of the conception of Eros in the Hellenic and Hellenistic periods as well as in Plato. It is written with great fervor and betrays the professional preacher by its unctuous eloquence. He puts the Platonic Eros lower than the Hellenic, than the Hellenistic Eros and all three lower than the Epic Aphrodite; and even in the purest form of Platonic paederasty he sees a sensuous satisfaction in beauty, which is repellent to his soul, as repellent as is Mephistopheles' admiration of the angels to the average reader of the second part of Faust. Here and there the student of the Symposium will find an interesting point; but the whole tract, belonging as it does to the sphere of universal ethics rather than to that of Greek literature, lacks the sympathy which is necessary to the truest insight.

## RECENT PUBLICATIONS.

Thanks are due to Messrs. B. Westermann & Co., New York, for material furnished.

### AMERICAN.

Cicero (M. Tullius). *Cato Maior et Laelius* [Latin]; with an Introduction and Commentary by Austin Stickney. (Harper's New Classical Ser.) New York, *Harper*, 1887. c. ed., 12mo, 17 + 191 pp., cl., \$1.50.

### BRITISH.

Arabian Tales. Trans. from the Swahili Language into the Tugulu Dialect of the Makua Language, etc. By D. J. Rankin. Crown 8vo. *S. P. C. K.* 3s.

Caesar's Gallic War. Book 7. Edited by Rev. John Bond and Arthur S. Walpole. With Notes and Vocabulary. 18mo, 166 pp. *Macmillan*. 1s. 6d.

Cicero. Speeches against Catiline. With Introduction and Notes by E. A. Upcott. (Clarendon Press Series.) Fcap. 8vo, 120 pp. *Froude*. 2s. 6d.

Cicero. *De Senectute*. Edit., with Notes, by E. W. Howson. Fcap. 8vo, 96 pp. *Rivingtons*. 2s.

Clyde (James). The Modern Latin Grammar for the Use of Schools. Part 1. Elementary. Sq. 16mo, 166 pp. Edinburgh, *Oliver and B. Simpkin*. 2s.

Cummins (Adley H.) A Grammar of the Old Friesic Language. 2d ed. With Reading Book, Glossary, etc. Post 8vo, 144 pp. *Trübner*. 6s.

Foster (A.) Elementary Lessons in Chinese. 8vo. *Oxford University Warehouse*. 2s. 6d.

Gulshan-I-Raz (The): The Dialogue of; or, Mystical Garden of Roses of Mahmoud Shabistari. With Selections from the Rubaiyat of Omar Khayam. Cr. 8vo, 71 pp. *Trübner*. 3s.

Herodotus. 9, 1-89 (Plataea). With Introduction and Notes by E. S. Shuckburgh. Fcap. 8vo, 220 pp. *Cambridge Warehouse*. 3s. 6d.

Kavirondo. Vocabulary of the Kavirondo Language. By the Rev. M. Wakefield. Cr. 8vo, sd. *S. P. C. K.* 6d.

Lane's Arabic-English Lexicon. Edit. by Stanley Lane Poole. Vol. 8. Imp. 4to, 40 pp. *Williams and Norgate*. 6s.

Luganda. Portions of Prayers. Fcap. 8vo. *S. P. C. K.* 1s. 6d.

— Primer, Letters and Syllables, and the Commandments in the Luganda Language. Fcap. 8vo. *S. P. C. K.* 6d.

Ovid. Stories from the Metamorphoses. Selected and edited, with Notes, etc., by J. Bond and A. S. Walpole. 18mo, 90 pp. *Macmillan*. 1s. 6d.

— Easy Selections from Ovid in Elegiac Verse. With Notes, etc., by Herbert Wilkinson. (Elementary Classics.) 18mo, 118 pp. *Macmillan*. 1s. 6d.

Plato. *Meno*, with Introduction and Notes by St. George Stock. Introduction, Text and Notes. 12mo. *Froude*. 2s. 6d.

Sallust's Catiline. Edit. by B. D. Turner. 12mo, 140 pp. *Rivingtons*. 2s.

Seneca (L. Annaeus). *On Benefits*. Trans. by Aubrey Stewart. (Bohn's Classical Library.) Post 8vo, 246 pp. *Bell and Sons*. 3s. 6d.

Swettenham (F. A.) *Vocabulary of the English and Malay Languages*. With Notes. Vol. 2. Malay-English. Revised ed. 8vo, 146 pp. *Whittingham*. 10s.

Wallis (H. W.) *The Cosmology of the Rig Veda*. An Essay published by the Hibbert Trustees. 8vo, 134 pp. *Williams and Norgate*. 5s.

## FRENCH.

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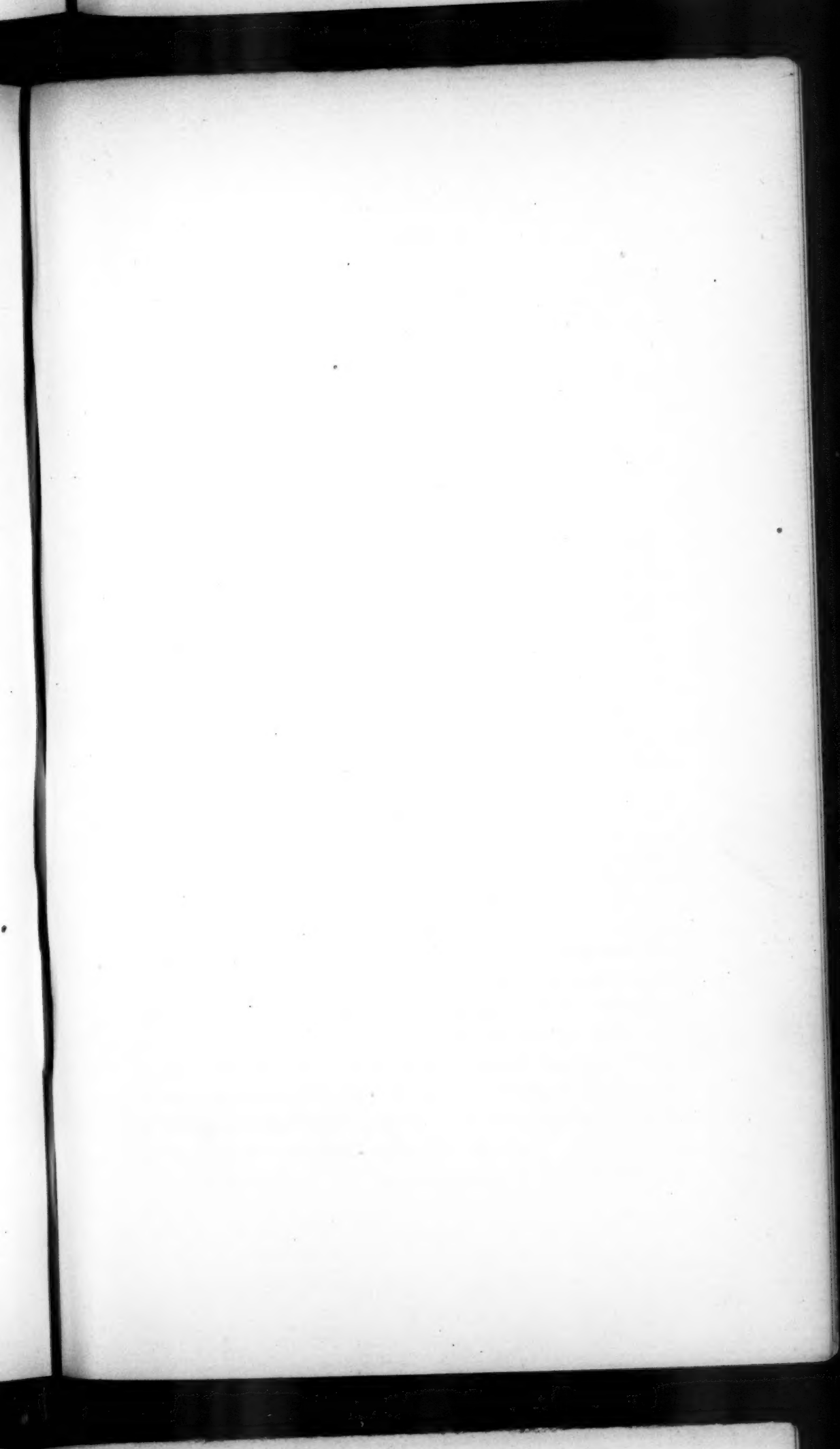
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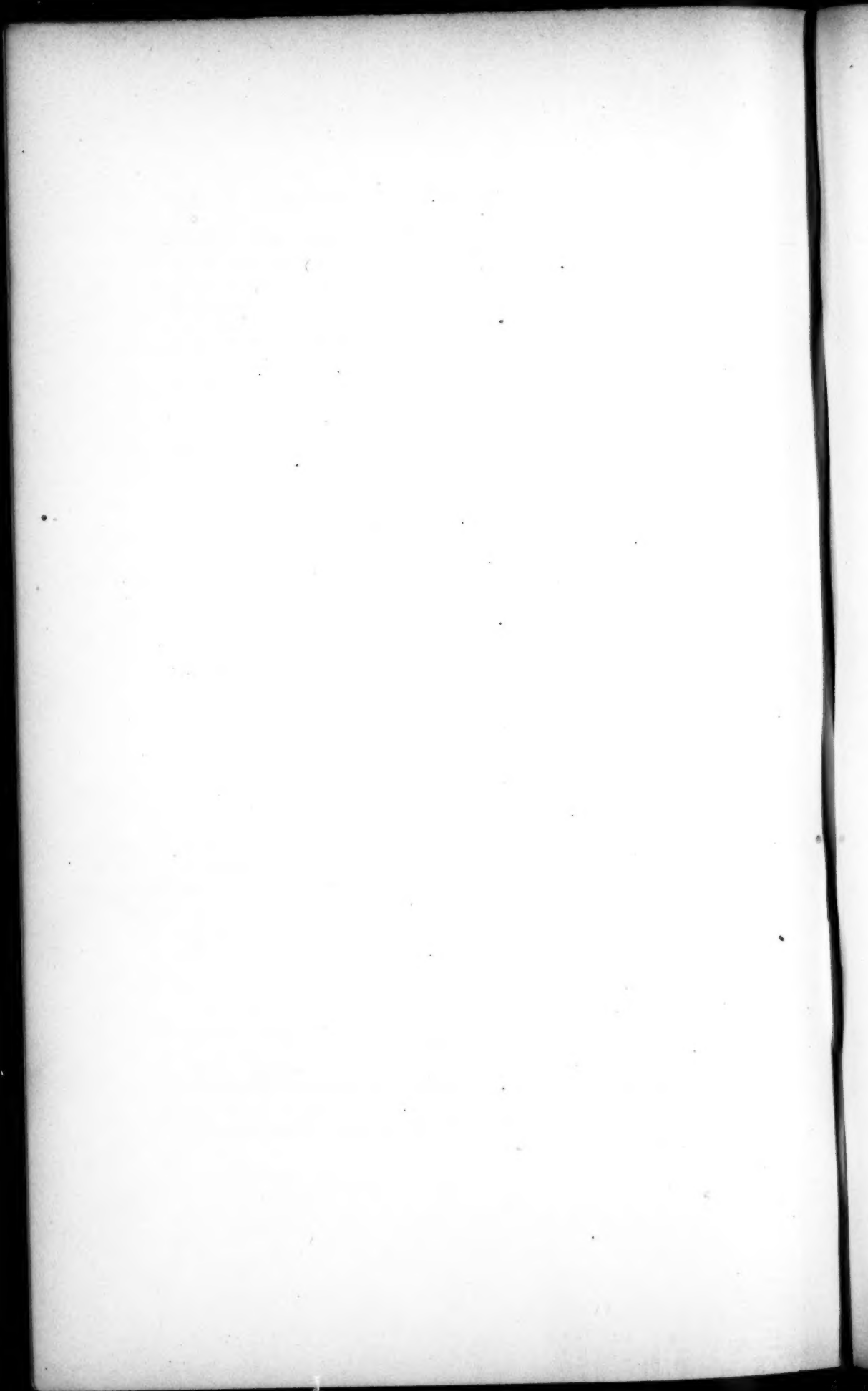
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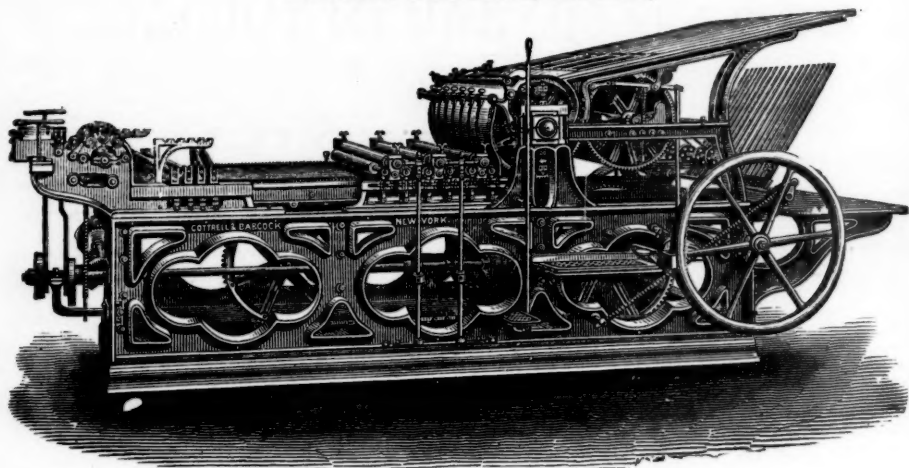
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